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विद्यापादः
सद्योज्योतिष्कृतटीकासहितः

The Tantra of Svayambhū
vidyāpāda
With the commentary of Sadyojyoti

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

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कलामूलशास्त्र ग्रन्थमाला

(13)

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Kapila Vatsyayan

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Edited and Translated

by

Pierre-Sylvain Filliozat

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS
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FOREWORD

The *Svāyaṃbhuvasūtrasaṃgraha* is thirteenth in the *Kalāmūlaśāstra series* of IGNCA. Among the earlier publications, one group concentrated attention on the seminal texts of music such as *Mātrālakṣaṇam, Dattilam, Śrīhastamuktāvali* and *Bṛhaddeśī* and other on the *Vāstu* and *Śilpa* texts. The *Śilparatnakośa* is a seminal text on architecture and sculpture of the Orissan traditions. It speaks about the *śrīyantra* as fundamental grid for the *Manjuśrī* type of temple. The other fundamental texts relating to *Vāstu* and *Śilpa*, particularly, the *Mānasollāsa* of Someśvara Deva and *Aparājita-pṛcchā* are under preparation. Complementary and co-eval has been the tradition of the *Āgamas* and some portions of the *Purāṇas* which deal now not so much with construction of temples and the making of the images but with the worshipping of deities and the methodologies of enlivening, giving *prāṇa* or breath to inert matter.

As in the case of *Vāstu* and *Śilpa*, there are the major streams of the *Śaiva*, the *Vaiṣṇava* and the *Śākta* traditions. A sizeable body of textual material is available both in respect of the *Śaiva Āgamas* as also the *Vaiṣṇava Āgamas*. Despite the valuable work of scholars such as Prof. Daniel Smith in the case of the *Vaiṣṇava Āgamas*, specially, the *Pañcarātra* tradition and others such as Prof. Prabhakar Apte and Vidya Nivas Misra in respect of the *Āgama* traditions relating to the worship of *Devī*, there is considerable unpublished material.

The French Institute of Indian Studies in Pondicherry, specially under the direction of the late Prof. Jean Filliozat and the world renowned traditional scholar Prof. N.R. Bhatt, has published seminal texts on the *Śaiva Āgamas*. These are so far the most seriously edited publications on the subject. Many are available in Sanskrit, Tamil and French but few are available in English translation. The IGNCA, in its programme of the *Kalāmūlaśāstra series*, plans to publish very selected *Āgama* texts of all the three streams. These texts and their contents are indispensable for the art historians because it is today recognised that artistic creation in India was not a matter only of evolution of perfect form through a precise design, structure, ground plan and elevation plan. The concrete structure in any media was in essence the manifestation of the abstract, the formless. The process was from the *avyakta* to *vyakta*. Once

the artistic form as architecture, sculpture came into being its efficacy lay only if it could in turn become the instrument for evoking the subtlest states of consciousness. Thus three interconnected and complementary processes were necessary. The movement from the original meditative state of artistic experience (*avyakta*) to the process of artistic expression (*vyakta*) : this was a coordinate of *arūpa* to *rūpa* and multiple forms. It was also the process of moving from the state of refined subtlety (*sattva/sūkṣma*) to its mutation to the gross (*sthūla*) as concrete structure. The next phase was the reverse movement, here the manifested (*vyakta*), the form and design *rūpa* and *pratirūpa* and the gross (*sthūla*) would and did become the vehicle of suggesting, evoking, and communicating the unmanifested (*avyakta*), the beyond form (*pararūpa*) and the subtle and refined (*sūkṣma* and *sattva*). While in the first phase the *śilpīn* created forms to embody, contain and symbolise the primal elements, the primary senses and sense perceptions in the second phase through a methodology of ritual worship, where the elements and the sense perceptions were returned and re-evoked. These were the rites of *pratiṣṭhā* and *pūjā*.

While the *Vāstu* and the *Śilpa* texts lay bare, the methodologies of making structures and the formal elements of any art, *Āgamas* enunciate the detailed methodologies of the consecration (*pratiṣṭhā*) of images and the different types of rituals to be performed so that the image, itself, becomes the vehicle of evoking the experience of the subtle pure undifferentiatic state. It is not without purpose that elaborate systems and methodologies evolved through a very highly sophisticated and chiselled language and grammar of codes, symbols, correspondence.

Indian Art History, so far, had concentrated or focussed attention only on the language and grammar of the creation of structure or at best the underlying aesthetics of it. A welcome shift has taken place. Now we are beginning to recomprehend the underlying fundamental principle namely that these structures performed specific or multiple functions. They were in a cultural context and a milieu of a living tradition. Thus *Vāstu* and *Śilpa* and *Āgama* are complementary and have to be viewed together. The contemporary and critical discourse of text and context, language and grammar, form and meaning, meaning and feeling, feeling and consciousness, makes the traditional discourse acquire renewed validity.

Like other branches of knowledge, the *Āgama* tradition, itself, is vast, complex, divided into several schools and sub schools in all the three streams of the *Śaiva, Vaiṣṇava* and *Śākta Āgamas* not to speak of the Jaina *Āgama*

tradition. The *Śaiva* literature is extensively known by its familiar division of Kashmir *Śaivism* and *Śaiva Siddhānta*. The *Svāyambhuvasūtrasaṃgraha* belongs to the *Śaiva Sidddhānta* stream and is the 13th major text among the 28 *mūla āgamas* of *Śāiva Siddhānta*.

The present work is a portion of the 13th *mūla āgama* of the *Śaiva Siddhānta* dealing with *vidyā-pāda*. The chapters deal with four principal concerns of the *Śaiva Siddhānta* namely the nature of the bound soul (*paśu*); the bondage (*pāśa*); god's power of grace (*anugraha śakti*); and the path of liberation (*adhvan*). From these goals the text moves on to describe the methodologies of attaining the final goal through the elaborate rite of *dīkṣā*. Sadyojyoti, the most ancient among the Ācāryas of this tradition has commented upon this rite in detail. The text assumes importance for the concurrent levels of philosophic discourse and process of worship.

We thank Prof. Pierre-Sylvain Filliozat for completing this difficult collation and editing work alongwith translation and his erudite introduction. Prof. Filliozat's introduction does not restrict itself to the problem of textual criticism, but opens up the debate on the Indian tradition and its capacity for critically describing itself. Pertinently he reminds us that just as the Pandit uses Sanskrit and also analyses the grammar and the dancer creates movement and also develops analytical grammar so also the worshipper not only worships but also investigates the minutest detail of the 'rites' and rituals he performs. Also Prof. Filliozat's introduction draws attention to the two levels of the fixed and perennial and the provision for change and innovation within structure. Thus although all the *upacāras* are prescribed there is provision for modification and change in cultural context. We had noticed the same in the context of the music and dance and *śilpa* texts. A third valuable pointer is at the continuous interpenetration of the local specific and the pan-India in sociological terms, the folk, tribal and sophisticated. Once we have put these and other observations together it will be clear that our editors from different traditional textual disciplines and points of view are drawing attention to some fundamental principles of the Indian tradition in theory and practice. The integrated vision with the potential of multiplicity of articulation has become clear.

Prof. Filliozat is son of illustrious Sanskrit scholar Prof. Jean Filliozat, the founder of the French Institute of Indology, Pondicherry and Director, Institute of Indology, Paris. Our gratitude is also due to the French Institute of Indology, Pondicherry, for granting permission to consult the manuscripts on

Svāyaṃbhūtantra preserved in their valuable collection, for the accomplishment of this project. It is also an occasion to record thanks to Dr.(Mrs.) Advaitavadini Kaul, Assistant Editor, IGNCA for supervising this publication with efficiency and exemplary conscientiousness.

New Delhi
14th June, 1994

Kapila Vatsyayan

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INTRODUCTION

The *Svāyaṃbhuvasūtrasaṃgraha* announces an exposition of *jñāna* and *dīkṣā* in its introductory stanza. Thus it goes straight to the heart of the subject-matter. *Jñāna* is God's Power of Grace which has two forms, consciousness and speech. The form of speech is Tantric literature. *Dīkṣā* is a rite of liberation and the central topic in this literature. These two notions display the true spirit of Tantric literature and the core of the religion it describes.

The Concept of Tantra

A remarkable feature of Indian civilisation is its capacity to study and describe itself. The pandit uses Sanskrit and does something more when he analyses and describes its structure in a well-ordered grammar. The dancer dances, creates movement and music and makes a science of his art; he analyses the components, movements and poses of feet, of hands, of eyes, etc.; he gives technical names to everything; and he explains the whole matter in well-arranged and lengthy treatises. In the same way the worshipper practices his religion, and also investigates the structure of his rites. He seeks God through love or meditation, and examines his own feelings and thoughts. What he is aware of in the sphere of his religious activities and ideas is recorded in the literature of Tantras. A Tantra is to religious practice what a grammar is to language. Indian grammar or *vyākaraṇa* is the conscious knowledge that a speaker has about the language he uses. Tantras are the conscious knowledge that the devotee has about what he does, thinks and feels when he acts or prays in a sacred place.

Some time before the beginning of the Christian era, Patañjali has already clearly illustrated the idea that a grammarian does nothing else than keeping a record of what he knows about the structure and the working of language. He emphatically asserts that the grammarian does not create words. Words are already there, when the grammarian describes them. There is a famous

statement by Kātyāyana : grammar plays its role सिद्धे शब्दार्थसंबन्धे "when the word, its meaning and their relation are already established". Patañjali's comment is:

कथं पुनर्ज्ञायते सिद्धः शब्दो ऽर्थः संबन्धश्चेति । लोकतः । यल्लोके ऽर्थमर्थमुपादाय शब्दान्प्रयुञ्जते नैषां निर्वृत्तौ यत्नं कुर्वन्ति । ये पुनः कार्या भावा निर्वृत्तौ तावत्तेषां यत्नः क्रियते । तद्यथा । घटेन कार्यं करिष्यन्कुम्भकारकुलं गत्वाह कुरु घटं कार्यमनेन करिष्यामीति । न तद्वच्छब्दान्प्रयोक्ष्यमाणो वैयाकरणकुलं गत्वाह कुरु शब्दान्प्रयोक्ष्य इति । तावत्येवार्थमर्थमुपादाय शब्दान्प्रयुञ्जते ॥

"How is it known that the word, its meaning and their relation are already established ? From an example of the world. In the common world one uses words after learning their meaning, one does not make effort to create them. An effort of creation is done towards those things which are produced. For instance, someone has something to do with a pot. He goes to a potter's house and says : "make a pot [for me]; I have something to do with it". But one who wants to use words does not go to a grammarian's house to say : "make words [for me]; I have to use them". Simply after learning their meaning, one uses words". (*Mahābhāṣya*, vol. I p. 7, l. 26 sqq.)

Thus language is a heritage. Its meaning is the world. Like the world it is given to man. Man does not create it. It is already realised, when man uses it. And as far as one goes back in the memory of men, language has always been felt as given by ancestors. From the idea of an already established entity one is led to the idea of an eternal one. Language is an eternal, non-created entity.

Religion enjoys a similar status. None of its components, rites, prayers, spiritual exercises, is accepted as created by man. The devotee proclaims it is given to him. One learns the rites, as one learns a language. One does not create rites for himself. Like the word, the rite is already established when it is performed. It is not an action never done before. It already has its structure and shape. The action of the devotee is only a new actualisation. And from the idea of an already established rite one is led to the idea of an eternal one.

The rite is eternal. What about the text describing the rite ? The author of the text is not told to be the creator of the rite. He only claims to describe it objectively. The ritualistic text represents the conscious knowledge the devotee has about the rites when he performs them, as grammar is the conscious knowledge a speaker has about the words used by him. The

specialists of ritualistic literature claim something more. They say their knowledge of rites is also a heritage. One learns rites from a teacher, and as far as one goes back in the memory of men, the knowledge of rites is conceived as received from earlier teachers. Thus this knowledge is given as eternal. Its value, its authority is derived from its eternity. The sacred text which imparts this knowledge draws its authority from its adequation to it. It is thus conceived as a speech form of the knowledge. And the speech form also is told to be eternal. The definition of a tantra is the knowledge present in the mind of the performer of the rites, and the text which imparts this knowledge to him. Knowledge and text are the same eternal entity.

The text describing the performance of rites, their materials, their purpose, etc., going under the name of *tantra* or *āgama*, is the sole source from which man can acquire knowledge of his religious duties. A human author is accepted for suçh an important teaching, only if he appears as a receiver, as a messenger of an earlier and higher authority. An author who would be the creator of the teaching is unconceivable, since the teaching would be no more a message, a heritage, would lose its eternity. Looking back upon the past transmissions of the message would lead nowhere, since an origin cannot be found for what is eternal. In fact it is told that it can lead upto God. The tantra is conceived as sharing eternity with God. Sadyojyoti, as it will be seen later, asserts that the knowledge of tantra is the essence of God himself. The essence of God or Śiva is *cit,*'Consciousness' which is defined as universal, eternal knowledge and action. This knowledge spreads itself to other superhuman souls, diverse forms of Śiva at the top of the hierarchy, such as Nidhaneśa, who pass it under the form of speech to lower deities, Brahman, etc. A line of teachers and disciples, going from the divine sphere to the world of sages, transmit it to ordinary men. Thus the first shape and stage of the tantra is the *cit* which defines God. Śiva's *cit* is also told to be his *Śakti,* 'Power'. That Power is accessible by the same process of transmission. To possess a tantra is to possess a means of approach of Śiva, because in essence it is Śiva's Power. And the tantra is the only means of access to God available to man. Therefore it is called simultaneously Śiva's knowledge and means to acquire this knowledge. It is the highest knowledge which manifests itself as a means to acquire itself. The word tantra is explained through an etymology which does not pretend to show its grammatical structure or history, but to describe the contents of the concept. It is the coordination of the root *tanu vistāre,*'to spread, to be diffused' and the root *traiṅ pālane,*'to

protect'.

तनोति विपुलानर्थांस्तत्त्वमन्त्रसमाश्रितान् ।
त्राणं च कुरुते यस्मात्तन्त्रमित्यभिधीयते ॥

"It spreads (*tan*) the vast subject-matter based on essences and formulas; it gives salvation (*trā*); therefore it is called tantra".

That expresses well the idea of a knowledge which is God and which spreads to bestow a means of salvation upon man. Another oft-quoted etymology describes the concept of *āgama*[1] by dividing the word in *ā- ga-ma* : *ā* represents the verb *āgam-* 'to come', because the text comes from the five mouths of Śiva; *ga* represents *gam-* 'to go', because it went to Pārvatī's mouth; and *ma* represents *man-* 'to accept', because it was accepted by Viṣṇu:

आगतं पञ्चवक्त्रात्तु गतं च गिरिजानने ।
मतं च वासुदेवस्य तस्मादागममुच्यते ॥

That formulates unequivocally the belief that tantras are only received by men, are not created by them. The idea of revelation does not come directly in this picture. There is no claim that a man receives a book from God through intuition or direct revelation. It is simply declared that there is an unbroken transmission from teachers to disciples, from Śiva to his hypostasis and so on. Occasionally the teaching is told to be given through a dream or some miraculous method. But the emphasis is placed on the idea of the relation of teacher to disciple and the extreme length of the chain of transmission. The transfer of a tantra from God to a man is never direct. There is always an intermediary succession of divine beings and supra-human sages between God and man.

Sadyojyoti expresses the idea of the divine origin and nature of tantras in a more abstract manner : "The Lord's *śakti* also is called 'means of knowledge', because she manifests the means of knowledge [which is the *āgama* text]. She is called by the name of everything, such as speech [i. e. words of *āgamas*], etc., in which she takes a residence and through entering in relation with the consciousness of the soul, manifests it. As it is well-

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[1] The word *āgama* is given as neuter in *Śabdakalpadruma*, when it refers to the *tantraśāstra*. It is used sometimes also in masculine in the same meaning in āgamic literature.

known in the world, her place of manifestation is the book called *śaiva*, which is the *śaiva* means of knowledge." (see below IV 4-6)

Thus in principle there is no author for a tantra. There is only a receiver. The idea of creation of such a text is rejected and replaced by the idea of transmission. The transformation of the real historical author or authors into a mere link in the chain of tradition is done through mythical imagination. Many tantras contain a chapter entitled *tantrāvatāra,* 'the descent of tantras' which narrates such a myth. Each *āgama* has reciters in a chain of transmission who belong to the worlds of gods and sages. Often it is named after the name of a sage who recites it in the myth of descent on the earth. Diverse actions are ascribed to one or several receivers of the tantra, for example making abridgements of the text. There are mythical recensions of the text : a long version for the gods and sages, a short one for men.

Thus very little is left to the modern historian who searches for clues of the date of a text or of its contents. Is it possible to restore a historical reality from a myth ? A rare example is the case of *Mataṅgapārameśvarāgama.* This text itself explains its origin. Parameśvara was residing on Himālaya, when the sage Mataṅga was performing penance and yoga, his mind being fixed on Śiva. The wind produced a pleasant sound in hollow reeds. The sage's meditation was interrupted. When he saw his mind distracted from the thought of God, he took a reed, made a few holes and could obtain the seven notes of music. Then he played his instrument before Śiva with utmost devotion. He obtained the favour of God who made himself visible to him under his form called Śrīkaṇṭha or Parameśvara and granted him a wish. The sage asked for the knowledge which produces salvation. God gave it to him under the form of the book whose title is made after the names of these two agents of transmission[1]. This account has to be compared with another tradition about a sage also called Mataṅga, who is the promulgator of the science of music and theatre and who is especially praised for his talent in playing the flute. An important work on music, the *Bṛhaddeśī,* is ascribed to him. It is an ancient work probably composed a short time after *Nāṭyaśāstra.* This tradition is also preserved in old Tamil literature. The *Cilappatikāram* describes the city of Pukār during the festivities in honour of Indra. It evokes

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1 *Mataṅgapārameśvarāgama (Vidyāpāda)* avec le commentaire de BHAṬṬA RĀMAKAṆṬHA, critical ed. by N.R. BHATT, Pondichéry, Institut français d'Indologie, 1977 (Publ. de l'I.F.I. No. 56), I. 1-26, p. 1-15.

the artists displaying their talent and among them "kaṉṉuḷāḷar" (5. 184)[1]. In the list of artists we expect a mention of dancers. The word *kaṉṉuḷ* means 'dance', and the word for 'dancers' is *kaṉṉuḷar* (5. 49). The commentator Aṭiyārkkunallār (12^{th}-13^{th} century) interprets *kaṉṉuḷ-āḷar* as a designation of the musician Mataṅga : "kaṉṉuḷāḷar — mataṅkar; āvār perumpāṇar; kuḻalarum eṉpa", i. e. "kaṉṉuḷāḷar means Mataṅga who is told to be a great panegyrist and a flute-player". In fact the text does not say *kaṉṉuḷar*, 'dancers'. And in *kaṉṉuḷ-āḷar* we have a conjugated noun which means *uṭaiyōr*, 'they who possessed [the art of] dance'. It may also be an honorific plural. Therefore the commentator may rightly take this word as referring to a famous dance-master. It is true that the text of *Cilappatikāram* does not contain the name Mataṅga and that there is no proof that the identification of the commentator is right[2]. But this is one more testimony to the existence of the tradition about that sage. We remark that the tradition takes different shapes in the different sources. The āgama gives to it a mythological shape. The Tamil commentary and the musicological treatise imply a historical figure. It is quite clear that the same personality is dealt with in both sources and it shows that a myth can correspond to a historical reality.

Another reality can be read behind the theological and mythical concept of the tantra. That is the spirit in which the subject is dealt with. The emphasis placed on the idea of eternity of the rites shows that religious activity is taken into consideration in the same manner as language, i. e. is observed, is not created. There is no origin of rites and languages. Like the language, the rite is observed, analysed with objectivity. The composer of a tantra claims to be an observer and an analyst. His attitude is comparable to the grammarian who does not create words and whose activity is nothing more than describing them. Thus the tantra claims to be a description of immemorial rites. It records a culture inherited from ancestors and claims not to add anything new. The observation of the inherited facts is accompanied by the analysis and research of structures. The account of this research produces systematised treatises where the matters are ordered in a logical manner. It is a well-known fact that

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1 IḶAṄKOVAṬIKAḶ, *Cilappatikāramūlamum Aṭiyārkkunallāruraiyum*, critical ed. by Vē. CĀMINĀTAIYAR, Ceṉṉai, 1892.

2 M. Krishnamachariar attracts the attention on this interesting reference, but accepts without caution the commentator's identification (*History of Classical Sanskrit Literature*, 1937, reprint by Motilal Banarsidass, Delhi, 1974, p. 824).

the model of the linguistic analysis has had a deep influence in all branches of Indian culture. Tantrism is a science of rites and of religious beliefs which Indian intellectuals have cultivated in the same spirit and competence as linguistics. Indian pandits have been able to bring to the light of consciousness deep structures of religion, as they have discovered many features of language. Those who worked in the field of tantras were well equipped with the knowledge of Sanskrit, the style of presentation of scientific and technical matters, — mostly through the form of a basic text in verse with prose commentaries —, the logical methods of inquiry and thinking current in Sanskrit classical *śāstras* or *darśanas*, especially sāṃkhya and yoga. The huge tantric literature represents the consciousness of the learned in matter of religious practice.

Cultural Facets of Tantric Literature

The main subject of tantras is religious rites. And their destination is practical. Religious practice requires the accompaniment of many non religious activities, especially artistic and literary. On a small scale a private simple daily cult requires talent in decoration of the deity, jewellery, flower arrangement, cooking of food offerings, preparation of perfumes, of lights, recitation of prayers, devotional poetry, singing, dancing, etc. The same will be done on a larger scale on festival days. What is done at home is transposed in public celebrations. And these require small temples or vast religious complexes, with professional priests and artists. Now when an ancillary craft or art is practised for religious purposes, it has to follow rules or at least a style which is acceptable and adaptable to the religion. Religion is the origin and ruler of many forms of art. In this respect Tantric literature is also a guide for all the ancillary activities. The sciences of architecture, sculpture, painting, etc. are closely related to it. Many *āgamas* have sections dealing with śilpa, etc. They have little to say about music and dance, but do not ignore them. They mention the art of poetry, though they do not deal with it. Reversely *āgamas* have certainly some influence, at a low or high degree, on these sciences. *Śilpa-śāstra*, the science of architecture and sculpture, deals with religious monuments as well as with secular buildings. *Śilpa* treatises, independently from tantras, are permeated with religious inspiration. They never forget the rites of consecration, propitiation of the site, etc. There is a part of *Śilpa* literature which is very popular, being made of small tracts about

common house building, written in all modern provincial languages and distributed in ordinary local shops. It is remarkable that these tracts contain more astrological and ritualistic advices than technical descriptions.

This is enough to make of tantrism, not only a particular religion, but a multi-faceted culture. Tantric culture has been the dominating and universal one in the medieval period. It is a living one and the culture of the majority of the people in modern times also. Tantric texts are its source. They start from the abstract religious notions, they deal mainly with the technicalities of religious rites and especially because of their practical destination they offer a mass of indications on more secular activities. As manuals in the hands of worshippers, priests and artists, they have to give some matter, rules and advices, on many subjects, to all. Thus they reflect not only the original ideas and concepts of artists, but also the culture of the whole people of devotees. Priests and artists are themselves depending upon the culture of their milieu. In fact they are at the service of worshippers. They have to answer to their expectations. For instance they have to provide a model of a procedure to propitiate and please God. This model has to be accepted by the devotee as conducive to his purpose of obtaining God's grace, and will be appreciated by him if it can enter in his view of the world. The professional has knowledge, the artist has talent and power of imagination; both place their capacity in the service of the culture of the people. The propitiation of God is done through a series of services (*upacāra*), whose climax is a food offering. This is performed according to rules. The rules are based on religious and cultural motivations. The religious motivation generally introduces the concept of purity (*sattva*)[1] for the food items to be offered to a benignant and grace-giving deity, thus discouraging the animal offerings. But the religious concept is general; that is not enough to determine the precise nature of the items. The cultural habits of the worshippers are the main motivation for this purpose. In each region each group has a particular taste for particular types of food and recipes. This taste has no symbolic, religious origin, it is only a cultural feature. A group has its own idea about which food items are pure and which are not. This is a component of his culture. The priest who manages the procedure of the *pūjā* in his temple imposes that the food items should be pure, and the devotee brings to the temple what in his group is considered as pure. The rule of offering is delimitated by these two

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[1] See *Bhagavad-gītā* XVII 8.

requirements, the religious and the cultural one.

The religious practice is made of these two components which are intermingling in many ways, and is, of course, very complex. Because of their practical purpose, because they describe a practical reality, tantras have a lot to say about many facets of culture, as well as religion. No clear demarcating line between the two can be traced. Tantrism is a blend of religious concepts and cultural habits. Needless to say that tantras are the fundamental and most precious source for the study of Indian culture.

The diversity of their contents defies all attempts of classification. A common one divides an āgama into four *pāda*, 'quarters' dealing respectively with *vidyā*, 'knowledge', *kriyā*, 'rites', *caryā*, 'behaviour', *yoga*, 'psycho-physiological discipline'. This is a somewhat artificial division, maybe a non-original, late one. It is not well documented in the colophons of manuscripts of basic tantras. The separation between *kriyā* and *caryā* is not clear at all. Some subjects of *vidyā* and *yoga* are commonly dealt with in *kriyā-pāda* also. But it has a practical justification.

As a rule the *vidyā-pāda* contains the philosophy behind the techniques. In this section, more than in the three others, the analysts have used the heuristic and dialectical methods of śāstras, have displayed their *pāṇḍitya*. But it would be wrong to take it as an exposition of abstract knowledge (*jñāna*) as opposed to rites (*karman*). It is concrete knowledge linked to concrete action. The *vidyā-pāda* should not be separated from the practice. The *kriyā-pāda* generates the rite through a sequence of instructions which regulates the procedure step after step, gesture after gesture, formula after formula. The understanding of these rules and their application requires the knowledge of a number of notions, theological concepts, logical categories, ideas on the structure of the world and the human person. The *vidyā-pāda* provides this matter. It gives to practice a conceptual basis, without the knowledge of which practice is impossible or, if possible, is a mechanical action devoid of clear awareness. Thus the *vidyā-pāda* represents a deeper level of the consciousness of the religious performer. It should not be considered apart of the more superficial levels of the knowledge of the worshipper. There is always a link. It is evident, when the concepts appear in the course of the description of rites. The link can be found also with mythological concepts, even outside tantric literature, in *purāṇas* etc. or finally in the oral lore of the devotees.

When one observes religious conceptions, myths, sometimes called

'popular', one often sees that they retain fundamental abstract notions in sensible images. A typical example is the concept of *mantra*. In Śaivasiddhānta the *mantra* is a soul. Among those souls who have reached the highest level of merit or of what is called 'maturity of worldly bondage' Śiva selects *saptakoṭi*, 'seven crores' or 70,000,000 in whom he restores the full use of their innate power of universal knowledge and action[1]. This is a kind of salvation which is called 'inferior', because they retain an activity dependent on the will of God, mainly to deliver his grace. One half of them receive the name Mantra. The high number given to this group of liberated souls, the closest attendants of Śiva, is constant. This is the general abstract scheme of the distribution of God's grace. Now in north Karnāṭaka there is a very popular cult of Śiva under the name Mallāri and his consort Māḷāci, with famous pilgrimage centres at Dēvaraguḍḍa and Mailāra (Dharwar District). The local myth describes the victory of that god over a demon named Malla, obtained with the help of an army of beings called in Kannaḍa *ēḷukōṭi*, 'the seven crores'. These mythical servants of God are considered to be incarnated in wandering religious men who are called *gvārappa* or *gorava*, a typical figure frequently met with in north Karnāṭaka countryside; they wear a typical *śaiva* apparatus, including a blanket of locally made wool; they go from village to village, singing *śaiva* devotional songs, predicting future, etc.[2] This is clearly the popular interpretation of the concept found in the tantra.

Thus, by nature, tantric literature is a remarkable document about religion and culture at many levels, and is very precious as it leads to the deeper ones. The modern analyst who want to understand the mental motivations and the conceptual background of the external activity of those who practice this religion, find the greatest help in this literature. There may be a part of the structure of the religious practice which remains in the subconscious of the performers and the anthropologist may try guesses and insights in this obscure field. But he has also a direct access to the conscious part through āgamic literature. And it is remarkable that, through the ages, the Indian pandits have made a sustained effort to bring to the light of their

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[1] See below III. 2, p. 65.

[2] See KAPAṬARĀḶA KṚṢṆARĀYA, *Karṇāṭaka Lākuḷaśaivara itihāsa*, Kannada Research Institute, Dharwar, 1955, p. 85-86; M. CIDĀNANDAMŪRTI, *Kannaḍa Śāsanagaḷa Saṃskṛtika adhyayana (450-1150)*, Prasārāṅga, Mysore, 1966, p. 135.

consciousness deep structures of human religious activity. In this respect they have brought a good contribution to the general understanding of religion[1].

The strongly asserted idea of a tradition does not prevent historical evolution. Again in this respect religion is like language. The technician of tantrism declares to receive and preserve a heritage. That does not exclude a transformation which may remain unobserved to the particular inheritor when his outlook is limited by the cultural environment in which he practises and sees his practice. His capacity to get a good representation of the past may have been limited. He may have had no historical outlook at all. Moreover his personal structural analysis of the reality he observes may be integrated in the religion and be transmitted to his heirs. Even without being aware of it the analyst may give a new sense to ideas and acts. On this point also the example of grammar is significant. Grammarians may deviate a language from the natural evolution it would have followed without them. But they do not stop all change. The ancient Sanskrit grammars have prevented the evolution of some features of Sanskrit, in the domain of phonetics and morphology, but have not prevented the transformation of phraseology. They are probably a cause for a non-natural development of formations such as compounds, secondary derivatives, etc., because they brought out structures of composition and derivation of words which did not represent the historical reality, but directed usage in a new direction[2]. In the same way a tantra of a particular time and region does not establish religion for ever in the form produced by the conjuncture it describes. Tantras do not preclude the evolution of religion; only they may deviate it from the course which it would have followed without them. That is a reason of their diversity. Their high number, the extreme variety of their contents, their innumerable differences, their new orientations in modern times give the feeling of a rich, open, unending history.

Nothing is more difficult than to establish the date of a tantric text. The history of tantras covers a span of nearly two thousand years, if we accept the first centuries of the Christian era as the period of its beginnings. Is it possible to determine with certainty at least this period of beginnings ? The

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[1] See J. FILLIOZAT, "Traditional Religions and Modern Cultures" in *Religion Philosophy Yoga*, Motilal Banarsidass, Delhi ,1991, pp. 161-178, especially pp. 175-176.

[2] See P. S. FILLIOZAT, *Grammaire sanskrite pâninéenne*, Introduction, p. 17.

figure of Mataṅga whom we have seen to have contributed to tantrism and early musicology is a pointer to this period. The making of the classical Indian art and science of theatre, music, etc. is situated in the first centuries after Christ. It is also reasonable to think that the formation of the literature which has a close relation with the temples, is contemporaneous with the formation of the art of building temples. Archaeology provides useful clues to date the construction of temples. The making of classical Indian architecture and sculpture took place after the Christian era. The gestation of the tantric religion, the investigation into its structures may belong to the same period. In the 5th and 6th centuries temple art had reached its full maturity. The oldest tantric schools must have been then fully formed. The first epigraphical mention of Śaivasiddhānta appears around 700 A.D. Rājasiṃha, the builder of the Kailāsanātha temple in Kāñcī (Tamiḻnāḍu), in an inscription engraved round the outside of the shrine of Rājasiṃheśvara, is praised for his passionate zeal and numerous activities in the sphere of Śaivasiddhānta religion[1]. But long before him the major tantric currents had already spread.

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[1] See *South Indian Inscriptions* edited and translated by E. HULTZSCH, Madras, Archaeological Survey of India, vol. I, 1890, inscr. No. 24, p. 12, stanza 5 in *śārdūlavikrīḍita* metre :

तेषां वंशे प्रसूताद्रणरसिकपुरो[न्म]र्दना[दु]ग्रदण्डात्
    सुब्रह्मण्यः कुमारो गुह इव परमादीश्वरादात्तजन्मा ।
शक्तिक्षुण्णारिवर्गो विदितबहुनयः शैवसिद्धान्तमार्गे
    श्रीमानत्यन्तकाम[ः] क्षतसकलमलो धुर्द्धरः पल्लवानाम् ॥

HULTZSCH construes *śaivasiddhāntamārge* with *kṣatasakalamalaḥ* "who has got rid of all impurity (*by walking*) on the path of Śaiva doctrine". J. FILLIOZAT construes it with *śrīmān atyantakāmaḥ* "the Fortunate One moved by a transcendent desire on the path of the śaivasiddhānta" (*Religion Philosophy Yoga*, Motilal Banarsidass, Delhi, 1991, p. 213). Another possibility is to construe it with *viditabahunayaḥ* which is in the same *pāḍa c* "whose rules of conduct are many and well-known on the path of śaivasiddhānta". *Atyantakāma* is a favourite epithet of this king (see the long list of epithets inscribed on the niches in the enclosure of the same temple, *ibidem* No. 25). Its meaning 'He whose desires are boundless' requires some additional context. The poet praising the king adds that the desires are to be understood as directed towards religious activities, not worldly pleasures. *Bahunaya* is also an epithet found in the

They are certainly alluded to by Kālidāsa in the glorification of Viṣṇu pronounced by the Gods asking for protection against Rāvaṇa's tyranny :

बहुधाप्यागमैर्भिन्नाः पन्थानः सिद्धिहेतवः ।
त्वय्येव निपतन्त्योघा जाह्नवीया इवार्णवे ॥

"In multifarious manners āgamas differentiate the paths leading to supernatural achievements. In you alone they finally fall, like the currents of Ganges in the ocean."[1]

It is true that the word āgama may refer to the vedas. But it is more probable that here the reference is to tantric āgamas, since the double destination mentioned here, towards God and towards the attainment of supernatural powers (*siddhi*), is a characteristic feature of tantras. The multifariousness recalls the manifold tantric traditions. We remark also that, already in his time, Kālidāsa had a feeling of oceanic immensity when considering them.

We have also to keep in mind that determining the starting point of the composition of a tantra is far from enough. In many cases the composition of the text which is available to us nowadays stretches over the span of many centuries. The manuscript sources are generally not very old, 18th or 19th century. Commentaries which give indications on the form of the commented text, may show us the state of the text read and studied by the commentator and thus reveal an older form belonging to the period of, or even older than the commentator. Quotations by a medieval author are also important sources. It happens very frequently that quotations are not traceable to the source designated by the quoting author. A regrettable frequent explanation of this fact is to declare that the quoting author did a mistake in his ascription.

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same list of designations of the king. Its meaning 'whose rules of conduct are many' requires also some additional context. The poet says that the king has many rules of conduct in the field of śaiva religion, not in common worldly politics. The construction of *śaivasiddhāntamārge* with two terms, one on each side, is an accepted and even choice procedure in Sanskrit poetry.

1 *Raghuvaṃśa* X. 26. Kālidāsa's date must be searched around the 4th or 5th century A.D.,since he knows the Huns established on the banks of Oxus or Indus. See also K. KRISHNAMOORTHY, "Kālidāsa and Kuntaladeśa" in *Pandit N. R. Bhatt Felicitation Volume.* Motilal Banarsidass, Delhi, 1994.

Another explanation, which we personally are more ready to accept, is that the quoting author had in his possession, in his times, a version of the text which has not come down to us. Let us mention here only one characteristic example. A Kāśmīrian author of 11th century A. D., Bhaṭṭa Rāmakaṇṭha, has composed a tract on the right of entry of different classes of society in Śiva temples[1], where he profusely quotes āgamic texts. None of his quotations are traceable in the manuscript material found in modern South India. It is not likely at all that Rāmakaṇṭha could have done only wrong ascriptions. This is rather a ground to suspect the existence of a Kāśmīrian recension of these āgamas, which unfortunately is not documented with manuscripts.

Śaivasiddhānta and the Svāyaṃbhuvasūtrasaṃgraha

Among the numerous branches of the *śaiva* tantric literature, Śaivasiddhānta is one of the most accessible to us, as much of its ancient literature has survived to the present day. It is defined as a school of Śaivism based on 28 *āgamas* or *tantras*, a series beginning with *Kāmika* and ending with *Vātula*. It is thus differentiated from the other *dakṣiṇa* school of Śaivism associated mostly with Kaśmīr which is told to be based on a series of 64 *āgamas*. The high number of texts in the latter series may be theoretical, and is not confirmed by the available documentation. But we can say that the number of 28 of the Siddhāntins is a reality, as they are represented in manuscripts found mostly in South India. The name of Śaivasiddhānta is generally associated with the extreme South of the peninsula, for three reasons. An important offshoot of the school is the Tamil movement started in the 13th century by Meykaṇṭa Tēvar. Most of the manuscripts of this set of *āgamas*, with their ancillary literature, are found in Tamilnāḍu. The temples and the religious practice in this region of India illustrate very well their contents.

The association with Tamilnāḍu may be true for the modern period, but not for all historical times. We know with certainty that a few major authors of this school, even institutions, belonged to other parts of India. And we can say that in the medieval period Śaivasiddhānta was current in all parts of the

[1] P. S. FILLIOZAT, "Le droit d'entrer dans les temples de Śiva au XIe siècle", in *Journal Asiatique*, Paris, 1975, pp. 103-117.

country. The greatest commentator and dialectician of the school, Bhaṭṭa Rāmakaṇṭha lived in Kaśmīr[1]. Somaśambhu, author of a very popular manual bearing his name, *Somaśambhupaddhati* composed in 1073 A. D. (or 1096 according to a variant reading), was also probably of Kāśmīrian origin, and is known to have been the second pontiff at the head of an influential institution, the Golakī Maṭha[2]. The history of this *maṭha* is recorded in a number of inscriptions in South India. The inscription of Malkāpuram near Guntur records a donation by the Kākatīya king Gaṇapatideva and his daughter Queen Rudrāmbā to their guru Viśveśvaradeva. It praises the spiritual ascendancy of the guru and thus gives a good historical account of the maṭha. It was established by Sadbhāvaśambhu thanks to a generous gift of the great Kalacuri king, Yuvarājadeva I (915-945) in Ḍahala Maṇḍala[3]. Then "thanks to the maturation of the past good deeds of the subjects, in this [kingdom], there appeared the venerable Somaśambhu who, out of compassion, composed the unparalleled *Paddhati* bearing his name, a bridge on the ocean of all āgamas"[4]. The Golakī Maṭha was still prosperous in the 13th century in

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1 See the concluding stanza of his *Nādakārikā* : "iti ṇādasiddhim enām akaroc chrībhaṭṭarāmakaṇṭho'tra । nārāyaṇasutaḥ kāśmīro (var.: kāśmīre) vṛttapañcaviṃśatyā", critical edition and French translation by P.S.FILLIOZAT,"Les Nādakārikā de Rāmakaṇṭha " in *Bulletin de l'Ecole Française d' Extrême-Orient* LXXIII, Paris, 1984, p. 254.

2 See *Somaśambhupaddhati*, edition and French translation by Hélène BRUNNER-LACHAUX, Pondichéry, Institut français d'Indologie, vol. III, 1977, p. 421 : गोलक्यामाधिपत्येन तिष्ठता सोमशम्भुना । "... by Somaśambhu residing in Golakī as head [of the maṭha]"; *Somaśambhupaddhati*, edition by K. M. SUBRAHMAṆYA ŚĀSTRIN, Devakoṭṭai, 1931, p. 297 :"यो गोळकस्थानकृताधिपत्यो दिक्चक्रवाळोदरगीतकीर्तिः । शिवागमज्ञो मुनिवृन्दवन्द्यश्चक्रे क्रियाकाण्डपदक्रमालिम् ॥ [Somaśambhu] who ruled as the head of the centre of Goḷaka, whose fame is sung in the caves of the mountains at the limits of the universe, who knows *āgamas*, composed the *Kriyākāṇḍapadakramālī*".

3 This original Golakī Maṭha has been identified, but not with full certainty, with the extraordinary circular monument dedicated to sixty-four Yoginīs at Bhērā-Ghāṭ near Yuvarājadeva's capital Tripurī. See V. V. Mirashi, *Inscriptions of the Kalachuri-Chedi Era*, Corpus Inscriptionum Indicarum, vol. IV, Ootacamund, part 1, 1955, Introduction, p. lxxxiv.

4 प्राचीनपुण्यपरिपाकवशात्प्रजानामाविर्बभूव भगवानिह सोमशम्भुः ।
नाम्ना निजेन सकलागमसिन्धुसेतुं यः पद्धतिं करुणयाप्रतिमां बबन्ध ॥
See *Journal of the Andhra Historical Society*, vol. IV, pp. 152 ff.

Āndhra. It extended also its influence in Tamilnāḍu and Karnāṭaka where it had many branches recorded in inscriptions. In subsequent times the influence of Śaivasiddhānta was superseded by the Śākta movement in North and Central India. It remained prominent only in Tamilnāḍu. It may have had some influence in Nepal, as manuscripts of some of its *āgamas* are found there. In Karnāṭaka we know from inscriptions that in the Later Cāḷukyan period Śaivism was mostly and brilliantly represented by other movements, such as the Pāśupatas and Lākulīśas, who were superseded by Vīraśaivas after the 12th century, with the exception of the Tuluva region (South Kannara) where many manuscripts of Śaivasiddhānta literature are found.

According to the well-known classification of Sanskrit Śaivasiddhānta literature there are 28 basic texts (*mūla-āgama*), 207 ancillary texts (*upāgama*), all considered as created by Śiva, delivered to men through a succession of supernatural souls., 18 *paddhatis*, manuals or compendiums for which human historical authors are reckoned with, 8 *prakaraṇas* or tracts on the doctrine, etc. The reality, as it appears from the available material in printed editions and manuscripts, is not at all organised in such a simple and regular manner.

The *Svāyaṃbhuvasūtrasaṃgraha* is a major text of the school of Śaivasiddhānta. Other names found in the colophons of some manuscripts are *Svāyaṃbhuvatantra, Svāyaṃbhuvāgama, Svāyaṃbhuva*. In the mythical classification it is the thirteenth *mūlāgama*, born from the Aghora face of Sadāśiva and having one and half *koṭi* of stanzas (15,000,000)[1]. The text which has come to us is considered as an abridgement. In the present state of our knowledge it is not possible to determine the date and location of its composition. Nor can we trace the history of the full text. Manuscripts exist, but no philological study has ever been done. We publish here one part, the portion which has been commented by Sadyojyoti. Sadyojyoti himself had selected this particular part for his comment. He declares to stop his commentary in the beginning of the 4th chapter. The state of this portion of the text, as we publish it below, is the form which has been known, studied, accepted and commented by Sadyojyoti.

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[1] See *Rauravāgama*, ed. N. R. BHATT, Pondicherry, Institut français d'Indologie de Pondichéry, vol. 1, 1961, Introduction, chart facing p. xi.

The language of this part of the text is a perfectly correct classical Sanskrit. The form is the stanza in *anuṣṭubh* meter. The style is the concise philosophical *kārikā* which is not devoid of poetical ornamentation. It is carefully composed. Its mastery and quality recall the style of the first monuments of classical Indian philosophy. Its title *Svāyaṃbhuva-sūtrasaṃgraha* refers to its form. The word *sūtra* does not mean here the characteristic formula of Sanskrit technical treatises, i. e. a rule written in a short formalised language. It means the discourse of a sage to whom a great authority is ascribed. There is a quality of conciseness in these *kārikās*, but not to the extent observed in the *sūtras* of scientific expositions. It would be an exaggeration to speak here of the aphoristic style of a philosopher. The aphorism implies a greater conciseness and a certain esoterism not existing in the present text which can be praised for its clarity. If sometimes it is difficult, the reason is its technical character, not a conscious desire of hermetism. So we prefer to translate *sūtra* by 'discourse', especially the authoritative discourse of a sage. The word *saṃgraha* is precisely explained by the commentator (pp. 6, 8). We remark the methodical aspect of the process of *saṃgraha* described by Sadyojyoti. The idea of the abridgement of an original longer text may be purely a myth. That is often found in myths of transmission of tantras. It seems to be the case here. The text is told to be derived from Śiva who gave it to one hypostasis of himself, Nidhaneśa, one of the Rudras. Then Nidhaneśa gives it to Svayaṃbhū, i. e. Brahman, who delivers it, with abridgements, to his disciples, the Vālakhilyas. Thus the text has two enunciators, Svayaṃbhū, the narrator, Nidhaneśa whose discourse is reproduced. The greatest part of the text is the discourse of the latter[1].

This part of the *mūlāgama* deals with subjects which are usually designated as *vidyā-pāda*. This designation does not appear in the colophons. The four chapters, called *paṭala*, are found at the beginning of some manuscripts or as chapters 33 sqq. in others. Nevertheless, as they are grouped together, and as they deal with philosophical matters, the later designation of *vidyā-pāda* is appropriate. The subjects of the four chapters are the bound soul (*paśu*), the bondage (*pāśa*), God's power of grace (*anugrahaśakti*), the paths of liberation (*adhvan*). The two first are called *vicāra*, "disquisitions". In fact, this is a philosophical reflexion, but not independent from the ritualistic contents of the rest of the āgama. It is chiefly concerned with the rite of *dīkṣā*. And what

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[1] Svayaṃbhū pronounces I. 1,4,7,8; III. 7-9. The rest is the discourse of Nidhaneśa.

is to be known by the protagonists of the rite, so that it is performed by them with full awareness, is collected in these four chapters.

We have seen that the *āgama* introduces itself as an emanation, in the form of speech, of the consciousness which is the essence of God. God's consciousness is his Power, *śakti*. And *śakti* is his divine grace, *anugraha*. The contents of this grace given under the form of a tantra is a rite of liberation for the souls bound to the world. It is called *dīkṣā*. Very schematically it consists in placing the components of the disciple's worldly personality on a string, then in cutting the string and burning the pieces one after the other, in order to achieve a progressive emancipation from worldly bondage[1]. That is based on the conception of the soul as consisting in unalterable consciousness, the *cit* made of universal knowledge and action (*sarvārthajñānakartṛtva*), and on the notion of three bonds, i. e. an impurity called *mala* which obstructs or inhibits the innate power of knowledge and action, the matter, *māyā* always subject to self-transformation and containing the gross elements of the body as well as the subtle components of the psychic body, the acts, *karman*, which are the cause of rebirths. It is also based on a conception of God as a soul made of *cit* but never tied by any bondage and who is the bestower of grace to the bound souls. God's *cit* itself is his Power of grace, *anugrahaśakti*. The liberation suppresses the obstruction produced by the bonds. It re-establishes the purity of souls, gives full capacity of manifestation to their innate Power of universal knowledge and action. Thus the rite of *dīkṣā*, as a process of junction and disjunction between the soul and the worldly bonds, is a rite of liberation. The process of junction is done in a definite order, the disjunction is done in the reverse order. This order is told to be Śiva's grace itself. It is taught by God and is the main factor of liberation. As an order of elements situated in space, or hierarchised in quality, it is pictured as a path, *adhvan*. This path consists of matter and other bonds in the order established by God's grace so that an action ending in liberation from them can be achieved. Several possible orders have been conceived. Their consecrated number is six. Their description is one of the most important suject-matter of Śaiva Tantras. The present text describes the concepts of soul, of bondage, of God's grace, has a very interesting discussion on the concept of *adhvan* and

[1] For a very detailed and accurate description of this major rite of Śaivasiddhānta religion see *Somaśambhupaddhati*, edition and French translation by Hélène BRUNNER-LACHAUX, Pondichéry, Institut français d'Indologie, vol. III, 1977.

describes the six paths. Thus it provides a fundamental theory for the practice of the rite.

The Philosophy of a Ritualist

Firstly our attention is attracted by the concept of the pure soul as an agent. Knowledge is not considered as the unique component of the soul. The state of agent is another component of the consciousness (*cit*) which is the essence of the soul. A leitmotiv of Śaivasiddhānta is that *śivatva*, i. e. the highest concept of purity, is सर्वार्थज्ञानकर्तृत्वलक्षण° "characterised by the nature of agent and knower of all objects" (*infra* I. 1). This is radically opposed to the concept of Śaṅkara for whom the state of agent is always an impurity, always imply suffering and cannot enter in the definition of the soul's essence, cannot exist anymore in the state of knowledge of the reality in the liberated soul :

न ह्येवंलक्षणमात्मनो याथात्म्यमुत्पाद्यं विकार्यमाप्यं संस्कार्यं वा कर्तृभोक्तृरूपं वा येन कर्मशेषता स्यात् ।

"Thus defined the true essence of the soul is not something to produce, to modify, to reach, to prepare, nor does it consist in being agent or experiencer, because of which the soul would be complementary to action" (*Īśāvāsyopaniṣad-bhāṣya*, introduction);

न स्वाभाविकं कर्तृत्वमात्मनः संभवति, अनिर्मोक्षप्रसङ्गात् । कर्तृत्वस्वभावत्वे ह्यात्मनो न कर्तृत्वान्निर्मोक्षः संभवति, अग्निरिवौष्ण्यात् । न च कर्तृत्वादनिर्मुक्तस्यास्ति पुरुषार्थसिद्धिः, कर्तृत्वस्य दुःखरूपत्वात् ।

"The nature of agent is not possible as a component of the essence of the soul, because the absence of complete liberation would follow. If being agent was a component of the essence of the soul, liberation from the condition of agent would not be possible, as fire cannot be emancipated from heat. And one who is not liberated from the condition of agent does not achieve the supreme end of the soul, because being agent is suffering." (*Brahmasūtra-bhāṣya* on II. 3. 40).

For the ritualist the highest quality of the soul is to be an agent, and the highest among the souls, i. e. God (Īśvara), is the purest agent. For Śaivasiddhāntins the brahman is Śiva, and as such is the *kartṛ*, 'agent'. This concept of brahman as *kartṛ* is emphatically rejected by Śaṅkara and many

other Indian philosophers. But we can assert that it is a very popular conception. In Tami̱ḻnāḍu where Śaivasiddhānta exerts its influence to a deep level, Karttā is a common designation of God[1].

Śaivasiddhānta emphatically upholds the essential innate perfection of the soul. This is the concept of *cit* as being śivatva and the eternal essence of the soul. The transmigrating soul is affected by impurity and by the bondage of matter. There is no beginning for bondage and impurity, but there is an end. Therefore they are declared to be adventitious. *Acit*, ignorance and inertia are foreign to the soul. *Cit*, knowledge, action, divine nature are its essential properties. The Advaitins speak a totally different language. For them the transmigrating soul subject to limited knowledge and action in the world is a pure product of the principle of ignorance and inertia. It is not a fallen creature who would have lost its original purity. Ignorance is its essence; the principle of knowledge touches it only adventitiously. For instance Maṇḍana Miśra declares :

तस्मादविद्यया जीवाः संसारिणः, विद्यया मुच्यन्ते । तेषां च निसर्गजाविद्याकलुषाणां विलक्षणप्रत्ययविद्योदयेनोपपद्यतेऽविद्यानिवृत्तिः । न हि जीवेषु निसर्गजा विद्यास्ति । अविद्या हि नैसर्गिकी । तस्या आगन्तुक्या विद्यया प्रविलयः ।

"Therefore the souls transmigraté because of the principle of Ignorance, are freed by the principle of Knowledge. They are stained by Ignorance which is innate in them; it can be eliminated for them by the rise of Knowledge, the cause of which is different. As a matter of fact Knowledge is not innate in the souls, only Ignorance belongs to their nature. It is destroyed by Knowledge which is adventitious [to them]." (*Brahmasiddhi*, p. 12).

The pure soul is an agent of all knowledges and all actions by essence. Ignorance and inertia do not belong to the soul. They constitute a separate entity called *mala,*'impurity', which is eternal and unique, but endowed with an infinity of capacities for obscuring the powers of knowing and acting of the infinity of souls. One of the main topics of Sadyojyoti's work is the demonstration of the existence of *mala* as an eternal separate entity (II. 1-7). The soul is thus entitled to act so as to severe itself from the external impurity,

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[1] Even Christian missionaries and converts have accepted this word to refer to the Christian concept of God. See MOUSSET & DUPUY, *Dictionnaire Tamoul-Français*, Pondichéry, Missions-Etrangères, 2nd ed., 1895, *sub verbo* karttaṉ, p. 383.

. its goal being to obtain full manifestation of its original essential purity. The *mala* is like a material obstacle to remove which a physical action is necessary. Therefore the means of liberation is an action. This is the rite of *dīkṣā*. This is also radically opposed to Śaṅkara's concept of liberation. For Śaṅkara the goal is the direct experience of the highest reality of the soul as one with brahman and liberation is a pure accomplishment of knowledge. For the Siddhāntin efficiency resides mostly in the rite. There is no liberation without *dīkṣā*.

For the Sanskrit grammarians the word *dīkṣā* is derived from a specific root *dīkṣa mauṇḍyejyopanayananiyamavratādeśeṣu* meaning 'to shave the head, sacrifice, take the sacred thread, observe disciplines, vows, instruct'. All these actions are religious rites. Some are very specific, such as taking the sacred thread, and are ceremonies marking the entry of the disciple into a new period of his life, starting vedic studies near a guru, etc. The word *dīkṣā* is accordingly translated as 'initiation'. But we remark also that one of the meaning "ijyā" refers to the very general rite of worship consisting in offering something to God and receiving his grace. *Dīkṣā* is also the rite *par excellence*. Some modern linguists have proposed to derive *dīkṣā* from a desiderative base of *dāś* 'to give'[1]. The idea is that the normal desiderative form of *dā, ditsati,* has been a model for some desideratives characterised by a radical vowel *i* or *ī* and the absence of reduplication. That could be the origin of *bhikṣate* from *bhaj,* 'to beg', literally 'to desire, to possess', *dīkṣate* from *dāś* which is post-mantric. The meaning would be originally the desire to give, which is a fundamental action of the worship, and subsequently the meaning becomes specialised in the mere ritualistic act.

The meta-linguistic (and meta-vyākaraṇic) etymology commonly given in Tantras divides the word in two parts, *dī* evoking the root *dā,* 'to give' and told to refer to the gift of knowledge, *kṣā* evoking the root *kṣi,* 'to destroy' and told to refer to the forceful removal of bondage :

दीयते ज्ञानसद्भावः क्षीयते कर्मवासना ।
दानक्षपणयोग्या हि दीक्षा शुद्धिः कृतात्मनाम् ॥

[By this rite] "the real nature, i. e. knowledge, is given, and the impregnation of actions is destroyed; the purification of the souls which

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[1] See L. Renou, *Grammaire de la langue védique*, Lyon, IAC, 1952, p. 151.

have been accomplished is called *dī-kṣā*, i. e. fit to give and destroy."[1]

This semantic analysis of the word excludes the translation by 'initiation'. In this context *dīkṣā* is a rite of liberation. It is true that liberation may be told to be the entry in a new state of the soul, its final emancipation. But the concept of beginning is secondary, a mere consequence of the concept of liberation. In Śaivasiddhānta there are *dīkṣās* which are introductory, such as the *samaya-dīkṣā* which marks the admission of the worshipper in the Śaiva religion. But the main *dīkṣā* is that which is called *nirvāṇa-dīkṣā*, 'rite extinction [of bondage]'..

It is quite remarkable that the same word *dīkṣā* has entered usage to refer to initiation and to liberation, as if beginning and end were joined. But is the *nirvāṇa-dīkṣā* only an end ? It is told to be the end of bondage, but not the end of actions, and of performing rites. There is no inhibition of action in the *dīkṣita*. On the contrary his action appears to be the ideal action. The result of *nirvāṇa-dīkṣā* is the disclosure of the full capacity of agent of the soul of the worshipper. Therefore the liberated worshipper is the best possible performer of the worship. There is the concept that one should become Śiva to worship Śiva :

शिवीभूय शिवं यजेत् । नाशिवः शिवमर्चयेत् ।

An important preliminary rite of the daily cult is the *bhūtaśuddhi*, 'purification of material elements [of the worshipper's body]' also called *śivīkaraṇa*. The rite of *dīkṣā* produces a liberation and the highest qualification to perform the worship. In this sense it is a kind of initiation. On this point also the Śaivasiddhāntins are radically opposed to the school of Advaitins. The state of the soul liberated through *dīkṣā* is rarely called *jīvan-mukti*, 'liberation during life' in Śaivasiddhānta, and in fact it cannot be exactly compared to the *jīvan-mukti* of the Advaitins. Śaṅkara tries his best to fill up the gap between the *jīvan-mukti* at the time of experience of the knowledge of truth and the final *mukti* after the disappearance of the body (*śarīranipāta*). He equates the experience of the *jīvan-mukta* with the total final experience of *brahman*. Śaṅkara cannot call the *jīvan-mukti* an initiation in a new state of performance of rites. The *kartṛtva* and the dependance on *karman* is an impurity for him. But for the Siddhāntin they are the pure essence of the soul, and liberation is to obtain the full state of agent, to be initiated in the total

[1] Stanza quoted by NĀRĀYAṆAKAṆṬHA in his commentary on *Mṛgendrāgama*.

course of ritualistic action. It is as if the ritualist tries to enlarge as much as possible the gap between *dīkṣā* and the final release from the body.

We cannot but admire the elevated character of this ritualistic doctrine. This is the thought of a sage or saint who does not escape from the world, who is engaged in life, and who elaborates all conditions of purity to conquer perfection.

Tantric religion describes many other rites. But in so far as its main goal is the attainment of liberation, *dīkṣā* is the main rite. All others, the daily worship, the arrangement of the seat of cult, i. e. the temple, the consecration of the images of worship, which are the subject matter of the greatest part of the *kriyā-pāda*, are ancillaries to the quest of liberation. Thus this brief *Svāyaṃbhuvasūtrasaṃgraha* deals with the principal subject. It is the core of *śaiva* religion.

Sadyojyoti's Commentary

Sadyojyoti is the most ancient among the known *ācāryas* of this school. He is the author of two commentaries on *Rauravāgama* and *Svāyaṃbhuvāgama* respectively. The first is lost, the second is known to us through two manuscripts which are edited here. We know the existence of a work of him on *mantras*— *Mantravārttika*, which is lost to us now. We have from him a few *prakaraṇas*—*Tattvasaṃgraha, Tattvatrayanirṇaya, Bhogakārikā, Mokṣakārikā* with *Paramokṣanirāsakārikā*[1], *Nareśvaraparīkṣā*[2] which are available in print. He is the disciple of Ugrajyoti. He has a second name, Kheṭakabāla or Kheṭakanandana. The fact that he is mentioned in the *Śivadṛṣṭi* of Somānanda (9th century A. D.)[3] is the only indication we have to fix the lower limit of his date. We have no indication to guess the upper limit, nor the place where he lived.

Sadyojyoti's commentary on the *Svāyaṃbhuvāgama* is called *ṭīkā* in the colophons. It is chiefly explicative and contains very few polemics. Its style is a little elliptical, but that does not alter its clarity of expression. It stops at the stanza 7 of the chapter on the *adhvans*, declaring that the matter contained in

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[1] Śivāgamasiddhāntaparipālanasaṅgha, Devakoṭṭai, 1925.

[2] Kashmir Sanskrit Series, Srinagar, 1926.

[3] *Śivadṛṣṭi* III. 13-14, p. 103. See *Mataṅgapārameśvara*, upodghāta p. xlii and xlvi.

the following text is easily understandable with the help of traditional teachers. It appears that at this point the text of the āgama is less philosophical and switches over to more technical matter, the knowledge of which is obtainable by practice of the ritual. Most probably Sadyojyoti makes a difference between the matter which is directly relevant to practice, learnt from the teacher who imparts the knowledge of the practice, and a matter which requires reflexion, meditation and logical reasoning (*yukti*) to be understood and mastered. Sadyojyoti gives the help of a written commentary only for this matter.

Sources of the Present Edition

Our edition is based on the following manuscript material :

अ. A palm-leaf manuscript in grantha script preserved in the collection of the French Institute of Indology at Pondicherry, RE 39819. This is a bundle containing in fact two different manuscripts :

1. 22 folios of 388x32 mm. with 6 lines per page, containing : first the text of the complete *vidyāpāda* of *Svāyaṃbhuvasūtrasaṃgraha* including the non-commented portion (f. 1-9), then the first *paṭala* of Sadyojyoti's commentary (f. 10-22).
2. 17 folios of 375x35 mm. with 8 lines per page, containing the *vidyāpāda* of *Kiraṇāgama.*

इ. A palm-leaf manuscript in grantha script preserved in the collection of the French Institute of Indology at Pondicherry, RE 47660. It is made of 26 folios of same size as अ 1. It contains the rest of the text of Sadyojyoti's commentary. It is clearly the continuation of अ 1. One and the same manuscript, entirely written by the same scribe, must have been accidentally divided in two bundles of leaves.

These two manuscripts are in a good state of preservation with very few perforations done by insects.

उ. A palm-leaf manuscript in grantha script preserved in the collection of the French Institute of Indology at Pondicherry, RE 39862. It is made of 34 folios of 295x33 mm. It contains the *Śivayogaratna* (f. 1-17) and the complete *vidyāpāda* of *Svāyaṃbhuvasūtrasaṃgraha* (f. 18-33). The writing is excellent, slightly slanting, very thin and regular. But the leaves are in a decaying state, very fragile and perforated by insects in many places.

क. A transcript in Nāgarī script, done by Pandit T. V. Subramania Sastri for

the French Institute of Indology at Pondicherry, T 192, of a paper manuscript preserved in the Government Oriental Library at Madras, R 16797. It contains the complete *vidyāpāda* of *Svāyaṃbhuvasūtrasaṃgraha* and the *ṭīkā* of Sadyojyoti.

ख. A transcript in Nāgarī script, done by late Pandit Venkataraman for the French Institute of Indology at Pondicherry, T 247, of a palm-leaf manuscript belonging to Swaminatha Gurukkal of Tiruvadudurai (Tamiḻnāḍu). It contains the text of *Svāyaṃbhuvasūtrasaṃgraha.*

ग. A transcript in Nāgarī script, done by Pandit Balasubrahmanyam for the French Institute of Indology at Pondicherry, T 206, of a palm-leaf manuscript belonging to Ramasheshadikshit of Camarajanagar (Karnāṭaka). It contains the text of *Svāyaṃbhuvasūtrasaṃgraha.*

घ. A transcript in Nāgarī script, done by Pandit Nilakantha Sharma and revised by Pandit N. R. Bhatt for the French Institute of Indology at Pondicherry, T 39, of a palm-leaf manuscript belonging to the temple of Kilvelur (Tamiḻnāḍu). It contains the text of *Svāyaṃbhuvasūtrasaṃgraha.*

ङ. Printed edition. *Śrīśaivāgame / Svāyaṃbhuvasūtrasaṃgrahaḥ / (Svayambhuvā maharṣibhya upadiṣṭaḥ) / Śrīmahīśūradharmasaṃsthādhikāriṇāṃ anumatyā / Śrīmanmahārājasaṃskṛtamahāpāṭhaśālādhikāriṇāṃ pratyavekṣaṇena ca / Śaivāgamapradhānādhyāpakena / Veṅkaṭasubrahmaṇyaśāstriṇā / Maisūru [Mysore] Rājakīyaśākhāmudrālaye sammudritaḥ* / 1937. Pages xii, 70. It contains the full text of the āgama, beginning with the *vidyāpāda* in 4 chapters. The editor seems to have had only one manuscript at his disposal.

Thus there are two sources for the text of the commentary and seven for the text of the āgama. Among the last, four (अ, उ, क, ग) generally concord very well between themselves and with the *pratīkas* given in the commentary. They represent the text seen and commented by Sadyojyoti. The manuscripts ख and घ have a number of variant readings and concord well between themselves, but not with Sadyojyoti's commentary. It may be considered that they form a separate group. The printed edition has many other variant readings, sometimes with unclear meaning and should be classified separately from all the other sources. In present edition the readings commented by Sadyojyoti have been given. The variants have been placed in notes. Most of them are scribal errors, but as in some cases it is doubtful whether a variant reading is a pure accidental

mistake or an authentic version of the text, all of them are presented in the notes. In the manuscripts अ and इ written by the same hand, many corrections have been done. Some are blackened with ink and may have been done by the original scribe. Others are not blackened and have been done by a different hand. The first scribe has written the manuscript from someone's dictation. That is indicated by the fact that in one place he has engraved the *akṣara* ह (*ha*) in place of a *visarjanīya*, a confusion which could occur only when hearing the dictated text, not when seeing another written manuscript.

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Pandit N. R. Bhatt has taught me Sanskrit, āgamic literature, the style of commentators, the culture of Sanskrit pandits. He has shown me the interest of this text. He has helped and encouraged my work all along, and finally given me his approval. I express my sincere gratitude to him for everything. I thank the libraries who have given me access to their manuscripts and documents relevant to this work. I thank especially Pandit Suryanarayana Bhatt who was kind enough to read a proof of the Sanskrit text. Last but not the least I express my sincere thanks to IGNCA and its Academic Director, Dr.Kapila Vatsyayan for bringing out this work in the *Kalāmūlaśāstra Series.*

Pierre-Sylvain Filliozat

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स्वायंभुवसूत्रसंग्रहः
विद्यापादः
सद्योज्योतिष्कृतटीकासहितः

The Tantra of Svayaṃbhū
vidyāpāda
With the commentary of Sadyojyoti

स्वायंभुवसूत्रसंग्रहः
सद्योज्योतिष्कृतटीकासहितः

[विद्यापादः]

प्रथमः पटलः

पशुविचारः

[१]शिवं प्रणम्य परमं निधनेशमतः परम् ।
[२]ज्ञानदीक्षे प्रवक्ष्यामि ते शृणुध्वं समाहिताः ।। १ ।।

अत्र चाद्येन पादेन [३]स्वयंभूः सर्वार्थज्ञानकर्तृत्वलक्षणशिवत्वेनोपेतं [४]विघ्नविनाशहेतुमशिवापहं शिवप्रदं चाणुभ्यः शिवं प्रणमति । शिवस्य विशेषलक्षणं यदि हि मुक्तात्मनामप्यस्ति तेन **परमम्** यतस्तेषामादिसिद्धं शिवत्वम् । [५]यस्यानादिसिद्धं तं **परमं शिवं प्रणम्य** । द्वितीयेन शिवप्रसादात् प्रध्वस्तबन्धनमाविर्भूतसर्वार्थदृक्क्रियं [६]सर्वानुग्राहकं स्वगुरुं **निधनेशं** प्रणम्य । तृतीयेन [७]सकलतन्त्रस्थवस्तुज्ञानदीक्षादिकं प्रतिजानाति । [८]द्वन्द्वनिर्देशश्चात्र **ज्ञानदीक्षे** इति द्वयोरपि [९]प्राधान्यज्ञापनार्थः । कस्यचिज्ज्ञानं प्रधानं कस्य [१०]चिद्दीक्षेति दीक्षाव्याख्यानयोरारम्भकर्तुर्ज्ञानं प्रधानं मुमुक्षोस्तु दीक्षैवेति ।

[११]प्रयोजनोपन्यासश्चात्र पुरतोऽवस्थितः । ततः प्रयोजनं [१२]गौरवसूत्रं पश्यतोऽत्र प्रस्तुतप्रतिज्ञया [१३]ममापि क्वचिदर्थकथने सूत्रविभागकरणे संक्षेपकरणे च कर्तृत्वमस्तीति ज्ञापयति । संक्षेपकरणं चात्र न पूर्वस्य महतो ग्रन्थस्याल्पेन [१४]ग्रन्थान्तरेणार्थकथनम्, किंतु पूर्वस्यैव ग्रन्थस्य [१५]प्रकृतावुक्ता[नाम]ज्ञानां वि[कृ]तावर्थप्राप्तानां यान्यनुवादकानि सूत्राणि

COLLECTION OF DISCOURSES OF SVAYAṂBHŪ with the commentary of SADYOJYOTI [BOOK OF KNOWLEDGE]

I. DISQUISITION ON THE SOUL

I bow to the Supreme Śiva, and to the Lord who ends [the cycle of rebirths][1]; and then I will speak about knowledge and *dīkṣā*; listen to these two subjects with utmost attention. 1

And here, by the first quarter [of the stanza], Svayaṃbhū salutes Śiva who is endowed with śiva-ness characterised as the nature of agent and knower of all objects, who, for the sake of the souls, is the cause of destruction of obstacles, eliminates evil and gives liberation. Because the distinctive characteristic of Śiva belongs also to the liberated souls, [Svayaṃbhū says] "paramam (supreme)", [qualification which excludes the liberated souls,] since the realisation of śiva-ness has a beginning for them. [Thus the meaning of the first pāda is :] having saluted the supreme Śiva whose śiva-ness has no beginning. In the second [quarter of the stanza, Svayaṃbhū] salutes Nidhaneśa, his guru, in whom the bonds have been severed by Śiva's grace, in whom universal knowledge and action have been manifested, and who gives his grace to all. Then in the third [quarter] he announces his subject, knowledge, *dīkṣā*, etc., which is a subject-matter found in all tantras. And here in "jñānadīkṣe" a *dvandva* compound[2] is used to signify the equal importance of both subjects. For one person knowledge is more important, for another *dīkṣā* is more important : knowledge is the main subject for one who undertakes the *dīkṣā* [of others] and the explanation [of the doctrine][3]; *dīkṣā* is the main subject for one who aspires to liberation.

And the mention of the purpose is placed below (stanza 2). By the announcement of the subject here undertaken, [done] by him seeing the purpose [contained in] the saying of his guru (stanza 2)[4], [Svayaṃbhū] gives to understand that he also is an author regarding mentioning facts in some cases, regarding the division of the sayings and the summarising. And here summarising is not expressing the meaning of a long original text through a new short text, it is the formulation of a new text leaving aside the formulae which in the original text repeat auxiliary facts already told of a basic rite and which are obtainable from the meaning in the case

तेषामर्थवादसूत्राणां च परित्यागेनेतरग्रन्थकथनम् । [१६]ननु गौरवे सूत्रे ज्ञानमुपन्यस्तम्, इह तु [१७]दीक्षाज्ञानयोरुपन्यासः । न परं गौरवसूत्रे ज्ञानमेवोपन्यस्तम्, किंतूपरि दीक्षा च भविष्यतीति[१८] । आदिसूत्रे ज्ञानपदेन दीक्षापि संगृहीतेति ज्ञापयति ।

चतुर्थेन शिवशक्तिनिपाताद् [१९]दीक्षया चापि संस्कृतान् ज्ञानार्थिनोऽधिकारयोग्यान्स्वशिष्यान् [२०]बालखिल्यादीन् समाधायावस्थापयति । [२१]समाहितचेतसो हि शैवं वस्तु युक्तियुक्तमवधारयितुं [२२]क्षमाः ।

एवं [२३]देवगुरुनमस्क्रिय[ां] प्रतिज्ञां च [कृत्वा] स्वशिष्यान् बालखिल्यान् समाधायावस्थाप्य तदवबोधाय [२४]सकलतन्त्रार्थसंग्राहकं गौरवसूत्रं पठति **अथे**त्यादि ।

अथात्ममल[२५]मायाख्यकर्मबन्धविमुक्तये ।
[२६]व्यक्तये च शिवत्वस्य शिवाज्ज्ञानं प्रवर्तते ॥२॥

अथेति [२७]भविनां चिच्छक्तिसंनिरोधकर्त्रधिकारक्षयाभिमुखभावादनन्तरमनुग्रहाय **ज्ञानं प्रवर्तत** इति । आत्मा व्यापको नित्यः [२८]शिवसमः । तस्य शिवत्वसंनिरोधको **मलः** । तेन [२९]प्रतिब[द्ध]शिवत्वोऽसौ नोपायं विना ज्ञेयं कृत्यं वा ज्ञातुं कर्तुं [३०]वा शक्नोति । [३१]तस्यापि भोगोपायापेक्षस्य मायाख्यो बन्धः कलादिकः प्रतिपद्यते । **माया** जगद्योनिः । [३२]तत्कार्यो बन्धो यः स तयाख्यायते । [३३]भोगसाधनेनोपेतस्य भोगायाभिप्रेतस्य भोग्यं कर्म धर्माधर्मसमाख्यातमिति । अयमात्मनो मलादिकस्त्रिविधो बन्धः, यतो ह्यनेन युक्तस्य न [३४]सर्वत्र युगपच्छिवत्वं विराजते । तस्यात्मनोऽस्मात्त्रिविधाद्बन्धाद् [३५]**विमुक्तये शिवत्वस्य च व्यक्तये शिवाद** अनुजिघृक्षातो **ज्ञानं प्रवर्तते** । पशुभ्यः पाशेभ्यश्च यज्ज्ञानं प्रवर्तते तत्पाशव्यङ्ग्यत्वात् [३६]पाशरूपत्वाच्च प्रत्युत

of a derived rite, and leaving aside also the formulae mentioning the purpose[5]. One may object that in the guru's formula (stanza 2) the knowledge is mentioned, whereas here there is a mention of *dīkṣā* and knowledge. We answer that not only in the guru's formula knowledge is mentioned, but also the *dīkṣā* will be dealt with below. Thus [the author] here reveals that in the initial formula [of the guru] (stanza 2) the word "knowledge" includes *dīkṣā* also.

By the fourth [part of the stanza Svayaṃbhū] places in a state of psychic fixation (*samādhi*), and maintains in that state, his disciples, the Vālakhilyas[6], etc., who have been prepared for that by the fall on them of Siva's power (*śakti*) and by *dīkṣā*, who strive after knowledge and are fit for the charge [of receiving it]. Those whose mind is fixed are able to determine with reasoning the objective reality of Siva.

[Having thus performed] the salutation to a deity and to his guru, [having made] the announcement of the subject, having placed in the state of psychic fixation and maintained in that state the mind of his disciples, the Vālakhilyas, in order to impart knowledge to them, [Svayaṃbhū] recites his guru's saying which summarises the meaning of all the tantras : "atha..."

Then in order to free the souls from the bonds, i. e. from *mala*, *māyā* and *karman*, in order to manifest their śiva-ness, from Siva knowledge proceeds forth. 2

'Atha (then)': immediately after the souls engaged in existence have been turned towards the end of their charge of agent, an obstruction to their full-consciousness, immediately after that time, in order to grace them, knowledge proceeds forth [for them from Siva]. The soul is pervading, eternal, similar to Siva. The *mala* is the obstructer of her śiva-ness[7]. Therefore its śiva-ness being obstructed by the *mala*, the soul cannot know an object to be known or accomplish a [right] action, without some means. For the soul which depends upon a means to achieve any experience[8], there is the bond called *māyā*, i.e. *kalā*[9], etc. *Māyā* is the matrix of the universe. The bond which is produced by *māyā* is named after her. The *karman* is that which is experienced by the soul, equipped with the instrument of experience and having the intention to have an experience; it is called *dharma* or *adharma*[10]. *Mala, māyā* and *karman* are a treble bond of the soul, because, when the soul is united with them, her śiva-ness is not manifested with regard to everything simultaneously. In order to free the soul from this treble bond, and in order to manifest[11] the śiva-ness, from Siva, because of his desire to bestow his grace, knowledge proceeds forth. On the contrary the knowledge which proceeds forth from bound souls and from bonds produces a reinforcement of the bonds, because it is manifested by bonds and is a

पाशानां द्रढिमानं जनयति । शिवस्तु पशुपाशविलक्षणः [३७]पाशप्रतिपक्षीभूतः सकलसामर्थ्योपचितः । तस्माद्यत्प्रवर्तते तत्पाशानां निवृत्तये पर्याप्तं दृढं च । [३८]समानजातीयस्य प्रतिब[द्ध]शक्तिकस्य समानजातीयमेवाप्रतिब[द्ध]शक्तिकं शक्तिव्यञ्जकम् । शिवश्चात्मनः समानजातीयः । [३९]तस्य प्रतिब[द्ध]शिवत्वस्याप्रतिब[द्ध]शिवत्वोऽसौ शिवत्वव्यक्तये स्वं ज्ञानं प्रवर्तयतीति युक्तम् । तज्ज्ञानं [४०]द्विरूपं शब्दरूपमवबोधरूपं च । तदवबोधरूपं शब्दरूपारूढमर्थेषु प्रवर्तते ।

नन्विदं फलं दीक्षायाः । सत्यम्, किंतु ज्ञानमाचार्यस्य साध्यं साधनं च ज्ञापयति । स च तस्माद्विदितसाध्यसाधनोऽनुग्राह्याणां साध्यसिद्धये साधनं प्रयोक्तुं शक्नोति ।

सर्वत्र च [४१]मुक्तिवादिनो मुक्तिसिद्धये ज्ञानमेव प्रतिजानन्ते । न चानुष्ठानं विनासौ भवितुमर्हति । यत्रापि च ज्ञानादेवेति तत्रापि च [४२]हेयाद्यनुष्ठानमवश्यंभावीति ।

यद्वा [४३]**शिवाज्ज्ञानं प्रवर्तत** इति ज्ञानं शक्तिः । सा च द्विरूपा, अवबोधरूपा दीक्षारूपा च । यथा [४४]च सवितुर्गभस्तिरर्थप्रकाशिका दाहमपि कुर्वती प्रकाशरूपतां न [४५]जहातीत्युभयरूपापि [४६]प्रका[श इ]त्युच्यते, एवं शिवशक्तिरप्यर्थान् प्रकाशयतीति बोध इत्युच्यते, यदा पाशानां विनिवृत्तिमात्मनश्च शिवत्वव्यक्तिं च करोति तदा दीक्षेत्युच्यते, तत्रापि ज्ञानरूपतां न जहातीति तेनोभयरूपापि ज्ञानमित्युक्ता ।

मलमायाख्यकर्मबन्धयुक्तमनुग्राह्यलक्षणम् । [४७]एतद्व्यस्तं समस्तं च विवक्षितम् । केषांचिन्मलयुक्तानामनुग्रहः [४८]केषांचिन्मलकर्मयुक्तानामनुग्रहः केषांचिन्मलमायाख्ययुक्तानामनुग्रहः केषांचिन्मलमायाख्य[४९]कर्मयुक्तानामनुग्रहः । कुतः । एतद्व्यस्तं समस्तं चैव विवक्षितमिति । यतो ह्यकलानामपि शोध्यत्वं बोध्यत्वं च वक्ष्यति । ते च द्विरूपाः, विज्ञानाकलाः प्रलयाकलाश्च । तेषामुभयेषामपि मायाख्यस्तावन्नास्ति । विज्ञानाकलाः क्षीणकर्माणः । तेषां मल एव केवलोऽस्ति । प्रलयाकलानां मलः कर्म चास्ति । तेषां द्विप्रकाराणामपि ये

bond itself. But Siva is different from the bound souls and from the bonds, he is the antagonist of the bonds and he is endowed with all powers. What proceeds forth from him has the ability and the strength to eliminate these bonds. For an entity of a certain class, the power of which is obstructed, there is an entity of the same class, the power of which is not obstructed and which manifests the power [of the first]. Śiva is of the same class as the soul. It is appropriate that Śiva whose śiva-ness is not obstructed, emits forth his own knowledge in order to manifest the obstructed śiva-ness of the soul. This knowledge [of Śiva] is twofold, consisting of speech and of thought. That one which is thought, riding the other which is speech, applies itself to objects.

One may object that this [manifestation of śiva-ness] is the fruit of *dīkṣā*. That is true, but that knowledge [proceeding from Śiva] informs the preceptor of the aim and the means to achieve [*dīkṣā*]. And [the preceptor], knowing thus the aim and the means, in order to realise *dīkṣā* for the souls deserving grace, is able to use the means.

And the upholders of liberation propose knowledge alone for achieving liberation, in all the cases[12]. Now liberation cannot exist without performing [any rite]. Even in the case [it is told that] "liberation comes from knowledge alone" the observance of instructions regarding what is to be avoided[13], etc. is necessary.

Or in the sentence "śivājjñānaṃ pravartate (from Śiva knowledge proceeds forth)" *jñāna* means *śakti*,'power'. And the *śakti*, is two-fold, consisting of thought and *dīkṣā*. And as a ray of the sun, which sheds light on things, heats them also but by doing so does not lose its nature of light-giver, and thus is called 'light-giver' in both its functions, in the same way Śiva's *śakti* is called 'knowledge' as she sheds light on things, and is called '*dīkṣā*' when she removes the bonds and manifests the śiva-ness of the soul; even in that case she does not lose her nature of knowledge and she is called 'knowledge' in both her forms.

The property to be united[14] with the bonds, i.e. *mala*, *māyā* and *karman*, is the characteristic property of the soul deserving grace. And this property is mentioned with the intention that it may be partially or entirely possessed. There is grace for souls who are united with *mala* only, for some who are united with *mala* and *karman*, for some who are united with *mala* and *māyā*, for some who are united with *mala*, *māyā* and *karman*. Why ? Because this property is mentioned with the intention that it may be partially or entirely possessed. In fact even the souls who are not connected with *kalā*[15] will be said[16] deserving purification and awakening. And these souls are two-fold, Vijñānākalā, 'freed from *kalā* through knowledge', and Pralayākalā, 'freed from *kalā* during *pralaya*'[17] For these two there is no *māyā* or its products. The souls freed from *kalā* through knowledge have consumed their *karman*; for them there is only *mala*. For the souls freed from *kalā* during *pralaya* there is *mala* and *karman*. Among these *akala* souls of both categories, those

[५०]निरधिकारेणानुग्रहेणानुगृहीतास्ते शिवतुल्या भवन्ति, ये [५१]साधिकारेणानुगृहीतास्ते मायातीता विद्याविद्येश्वरा भवन्ति । मलमायाख्ययुक्तानामप्यनुग्रहः संभविष्यति । कुतश्चिदुपायात्क्षीणे कर्मणि मायाख्यो बन्धः स्वकारणे प्रलयं याति । [५२]तस्य प्रलयाभिमुख्यकाल एव कदाचित् परमेश्वरशक्तेरनुग्रहप्रवृत्तिकालस्या[५३]नियतत्वात्, आत्मनोऽपि चिच्छक्तिसंनिरोधकर्त्र्यधिकारक्षयाभिमुख्यकालस्यानियतत्वात्, तदनुग्रहो भवत्यपि । अस्मदादीनां [५४]मायादिमण्डलस्थानां च विद्याविद्येश्वराणां च मलमायाख्यकर्मयुक्तानां [चा]नुग्रहः । यतस्तेषामपि मायादिमण्डलस्थानां विद्याविद्येश्वराणां कलादियुक्तानां भोगभुजां सतामनुग्रहः ।

इदं तर्हि [५५]शिवाज्ज्ञानं प्रवर्तत इत्यनुग्रहोपायलक्षणमव्यापकम्, यत इच्छामात्रेणापि केषांचिदनुग्रह इष्यते । [५६]सा चेच्छा ज्ञानेनाव्याप्तेति । इच्छापि शिवशक्तिरेव । सा च दानक्षपणलक्षणत्वाद्दीक्षान्तःपातिनीति [५७]बोधरूपत्वापरित्यागाच्च ज्ञानमित्यनेन व्याप्यत एवेति ।

तदेकमपीत्यादि –

तदेकमप्यनेकत्वं शिववक्त्राम्बुजोद्भवम् ।
परापरेण भेदेन [५८]गच्छत्यर्थप्रतिश्रयात् ॥ ३ ॥

तत्तु ज्ञानमेकं शिवशक्तेरेकत्वश्रुतेः । **तदेकमपि** सद् **अनेकत्वं गच्छति** । **शिववक्त्राम्बुजोद्भवम्** । शिवस्य वक्त्रं व्यञ्जनत्राणरूपा शक्तिः । गुरोर्वा यद्वक्त्रं [५९]तच्छिवस्य वक्त्रम्, यतो गुरावारूढः शिवः । तेन ज्ञानं वक्ति । तदुभयरूपमिति । [६०]विकसितत्वात्सिततत्वाच्चाम्बुजम् । तस्मादुद्भवं [६१]प्रवृत्तम् ।

तस्माज्ज्ञानस्य केन भेदेनानेकत्वं गच्छति । **परापरेण भेदेन** । अवबोधरूपं तावच्छुद्धमार्गप्रकाशकं परम् । अशुद्धमार्गप्रकाशकमपरम् । शुद्धमार्गप्रकाशकमपि शिवप्रकाशकं

who receive grace non-accompanied with a function, are equal to Siva; those who receive grace accompanied with a function, are Mantras and Vidyeśvaras above the domain of *māyā*. Grace will be possible also for souls united with *mala* and the products of *māyā*. When *karman* has been consumed by some means, the bond of the products of *māyā* goes to resorption in its own material cause. Since the *śakti* of the supreme Lord does not have any fixed time for bestowing grace, since [the *mala*] does not have any fixed time for coming to the consummation of its charge of obstructing the *śakti* of consciousness in the soul, there is possibility of grace for that soul [united with *mala* and *māyā*] sometimes only in the period of the advent of the resorption [of *māyā* products]. And for souls like us and others who stand in the realm of *māyā*, etc.[18], i. e. for Mantras and Vidyeśvaras as well as souls united with *mala*, *māyā* and *karman*, there is grace, since there is grace even for Mantras and Vidyeśvaras who stand in the realm of *māyā*, etc., who are united with *kalā*, etc. and who enjoy experiences.

[One may again object that] this characteristic of the means of grace told in "śivājjñānaṃ pravartate (from Siva knowledge proceeds forth)" does not cover [all the means of grace][19], because the grace through a mere desire [of Siva] is accepted for some souls[20]. And this desire is not included in knowledge. [One answers that] desire also is the *śakti* of Siva herself. And this [desire], because it is characterised as giving and destroying, falls in the notion of *dīkṣā*[21]. Thus, since there is no loss of the nature of knowledge, this [desire] is included by the mention "jñānam".

[Therefore Svayaṃbhū says :] "tad ekam api...".

That [knowledge] born from the lotus-like mouth of Siva, though unique, becomes manifold through being divided in superior and inferior varieties on account of its objective support. 3

But this knowledge is unique, because of the revelation of the uniqueness of Siva's *śakti*. Being unique, nevertheless it becomes manifold. "Sivavaktrāmbujodbhavam (born from the lotus-like face of Siva)" : Siva's *vaktra* means Siva's *śakti* consisting in manifestation and protection[22]; or that which is the *vaktra*, 'mouth' of a guru is the mouth of Siva, because Siva has taken residence in the guru. Siva enunciates knowledge through the guru. Knowledge is [thus] of two kinds[23]. Therefore [it is compared] with a lotus, because both are full-blown and pure[24]. [The knowledge] is "-udbhavam" i. e. has proceeded forth from that *vaktra*[25].

Therefore by what differentiation does knowledge become manifold ? "Parāpareṇa bhedena (through being divided in superior and inferior)". That [*śakti* of Siva] which consists of knowledge is superior, firstly, when it sheds light on the pure path[26], and

[62]सदाशिवादिप्रकाशकमित्यादि पुनः परापरम् । अशुद्धमार्गप्रकाशकमपि [63]पशुत्वप्रकाशकं मायाप्रकाशकमित्यादि पुनः परापरम् । दीक्षारूपमपि नैष्ठिकं परम्, भौतिकमपरम् । नैष्ठिकमपि निर्बीजं सबीजमित्यादि पुनः परापरम् । भौतिकमपि शिवधर्मि परम् [64]लोकधर्म्यपरम् । शब्दरूपमपि ज्ञानस्यैव विशेषः । तदप्येकमेकत्वान् मातृकायाः । तदेकमपि सत्परापरेण भेदेन अनेकत्वं [गच्छति] । शिवज्ञानं परम् यच्छिवेनाचार्यनिरपेक्षेण प्रवर्तितम् । रुद्रज्ञानमपरम् [65]यतस्तद्रूपेण रुद्राधिकरणेन शिवेन प्रवर्तितम् । शिवज्ञानमपि प्रवृत्तिक्रमाद् यजनक्रमादध्येतृक्रमाच्च पुनः परापरम् । रुद्रज्ञानमप्येवं परापरम् । [66]उपभेदानामपि परापरत्वमस्ति । तस्मिन्सति ज्ञानमप्यनेकत्वं गच्छतीति पुनः परापरम् ।

[67]यदेकमपि सदनेकत्वं गच्छति तत्र न तन्मुख्यतः, किंतूपचारात् । कस्मादुपचार-बीजादिति । **अर्थप्रतिश्रयात्** अर्थोपाधिवशात् । अर्थश्चानेकः । तस्यानेकत्वाज्ज्ञानमप्यनेकत्वं गच्छति । अवबोधरूपस्य तावदर्थो विषयः । स चानेकः । दीक्षारूपस्यार्थः [68]फलं मन्त्रादिसाधनं च । स चानेकः । शब्दरूपस्याप्यर्थो विषयो रचनाविषयश्च । स चानेकः । [69]एवमर्थस्या-नेकत्वाज्ज्ञानमप्यनेकत्वं गच्छतीति ।

परापरेण भेदेनेति परेण कामिकादिना शिवज्ञानभेदेनापरेण वेदादिना पशुज्ञानभेदेनेति [70]केषांचिद्व्याख्यानं तदप्रकृतार्थस्पर्शि । प्रकृतमुक्तफलसाधकस्य ज्ञानस्यैवानेकत्वम् । न च वेदादीनामुक्तफलसाधकत्वं युक्तम् । उक्तफलसाधकत्वे शैवस्यातिरेकोऽस्ति वेदादीनां चापरत्व-हानिः । ननु च "[71]या शक्तिर्देवदेवस्य ज्ञानं सैव" इति प्रतिपाद्य वेदादिज्ञानभेदेन शिवज्ञानं

inferior, when it sheds light on the impure path[27]. The knowledge which sheds light on the pure path is again superior and inferior, as it shows Śiva on one side and Sadāśiva, etc. on another side, etc. The knowledge which sheds light on the impure path is also superior and inferior as it shows the bound soul on one side and *māyā* on another side, etc. That [*śakti* of Śiva] which consists of *dīkṣā* is also superior as 'comprising total accomplishment'[28] and inferior as 'comprising [intermediary] enjoyments'[29]. The *naiṣṭhika* one is again superior and inferior as 'having no seed' and 'having seed'[30]. The *bhautika* one also is superior as dealing with Śiva and inferior as dealing with enjoyments in different worlds. That which consists of speech also is a variety of [Śiva's *śakti*] which consists of knowledge. It is also one, because of the uniqueness of the letter-matrix[31]. Though it is one, through differentiation in superior and inferior it becomes manifold. This knowledge of Śiva [consisting of speech] is superior, as it is issued by Śiva without dependence from [the form of] a preceptor. Rudra's knowledge is inferior, as it is issued by Śiva, taking residence in Rudra, under this form. Śiva's knowledge is again superior and inferior according to the course of its proceeding forth, the course of worship and the course of disciples. Rudra's knowledge also is superior and inferior for the same reason. There are also superior and inferior varieties for subsidiary texts. In these conditions knowledge is again superior and inferior, as it becomes manifold [after being one].

In the case of that [knowledge] which, though one, becomes manifold, manifoldness is not told as a main property, but as a superimposed property. What is the origin of the superimposition ? "Arthapratiśrayāt (on account of the objective support)" : [knowledge, Śiva's *śakti*, is manifold] under the influence of the property of its *artha*. Now the *artha* is manifold. Because of this manifoldness, knowledge also becomes manifold. Firstly, for that [*śakti* of Śiva] which consists of thought the *artha* is the object which is manifold. Then for [that *śakti* of Śiva] which consists of *dīkṣā* the *artha* is the fruit aimed at and the means of accomplishing it, i. e. *mantras*, etc.; and that is manifold. For that [*śakti* of Śiva] which consists of speech the *artha* is the object [signified by words] and the subject matter of the composition; and that is manifold. Thus because of the manifoldness of its object knowledge becomes manifold.

The commentary of "parāpareṇa bhedena (through being divided in superior and inferior varieties)" done by some interpreters, namely "superior, i. e. the *Kāmikāgama*, etc. which are Śiva's knowledge; inferior, i. e. *vedas*, etc. which are bound soul's knowledge", that commentary does not touch the present context. The present context is the manifoldness of that knowledge which is a means of realising the fruit mentioned above (st. 2). And *vedas*, etc. are not fit to be means of realising that fruit. If *vedas* are means of realising that fruit, Śiva's knowledge comes in excess and *vedas* are no more inferior,[they become superior]. One could object that the author, after saying that "the *śakti* of the god

भिद्यत इति वक्ष्यति । सत्यम्, किंतु तत्र तच्छब्दराशेरविशिष्टस्य प्रमितत्वाद्युक्तं वक्तुम् इह [७२]विशिष्टमेवोक्तफलसाधकं ज्ञानं प्रकृतम् । किं च शब्दराशेर्विशेषश्चाबाधितः शिवात्मकः, [७३]अन्यतरश्च पाशात्मकः । यः शिवात्मकः स कामिकादिभेदेन भिद्यते, यस्तु पाशात्मकः [७४]स वेदादिभेदेन । किमर्थमेवं कल्प्यते । यतो न पाशात्मकं वस्तु शिवाद्यं प्रकाशयितुं शक्नोति । नापि शैवमनुग्राहकम् । निर्दिष्टेऽर्थे परत्वप्रतिपत्तिं जनयति । इदं तर्हि "या शक्तिर्देवदेवस्य" इति [७५]कथम् । यावती पदार्थज्ञानस्य शक्तिः, सा सर्वा देवदेवस्य शक्तिः, यतस्तेन प्रयुक्तया [७६]प्रवर्तते । तत्रैका तत्समवायिनी, अन्यापि पदार्थान्तरवर्तिनीति [७७]विशेषः । तस्मादुक्तफलसाधकस्यैव [७८]ज्ञानस्य परापरेण भेदेनेत्यत्र परापरत्वं युक्तं व्याख्यातुम् ।

एवमेतदित्यादि [७९]स्वयंभुव[ः] श्लोकः । अनेन हि स्वयंभूरनन्तरोक्तस्य गोरवसूत्रद्वयस्य भविष्यतां च [८०]गुरुसूत्राणामर्थविभागं दर्शयति ।

[८१]एवमेतत्सुरेशानः शास्त्रसद्भावमुत्तमम् ।
सूत्रद्वयेन [८२]संगृह्य प्राह [८३]विस्तरशः पुनः ॥ ४ ॥

[८४]**शास्त्रसद्भावमिति** ज्ञानस्य सद्भावं विशेषणविशेष्यत्वेन व्यवस्थितम् । तत्र सारभूतमात्मादिम् **उत्तमं** पशुदृशामगोचरं **संगृह्य** पिण्डीकृत्य प्राह ।

अथात्माविमल इत्यादि नैधनेशं सूत्रम् ।

अथात्माविमलो बद्धः [८५]पुनर्मुक्तश्च दीक्षया ।
विज्ञेयः स त्रिधावस्थः केवलः सकलोऽमलः ॥ ५ ॥

अथेति शास्त्रसद्भावस्य संग्रहकरणादनन्तरं [८६]विस्तारव्याख्यानमिति । शास्त्रसद्भावस्या

of gods is his knowledge itself" (V. 4), will say later that Śiva's knowledge is divided in *vedas*, etc.[32]. That is true. But in that later passage it is appropriately told thus, because the undifferentiated mass of all speech is considered, whereas here the specific knowledge which is the means of realising the afore-mentioned fruit is dealt with. Moreover in the mass of all speech there is a variety which is not contradicted by anything and which is made of śiva, there is another variety which is a bond. That one which is śiva is divided in *Kāmika*, etc.; that one which is a bond is divided in the *vedas*, etc. Why [such a division] is conceived ? Because that which is a bond cannot shed light on realities like Śiva, etc.; neither is it issued from Śiva, neither does it give grace. And [the present text] produces the understanding of superiority for the object it mentions[33]. [One could object] then : how is it told "the power of the god of gods..." [which means :] all the power of knowledge of things, as much as it exists, is the *śakti* of the god of gods, since it works through the impulse given by him[34] [We answer :] there is one *śakti* of knowledge which is proper to Śiva and non-separable from him, there is another power situated in other things also. Therefore it is proper to explain the superiority and inferiority mentioned in "parāpareṇa bhedena" as properties of only the knowledge which is a means of realising the afore-mentioned fruit.

"Evam etat..." is a stanza enunciated by Svayaṃbhū. By this stanza Svayaṃbhū shows the respective meaning of the two utterances of his guru told just before (st. 2-3) and his guru's coming utterances.

The Lord of gods [Nidhaneśa] having thus summarised the supreme real intent of the teaching in two utterances, enunciated it again in an extended form. 4

"Śāstrasadbhāvam" : the real intent of [this] knowledge, i. e. that which is established as qualifier and qualified entity. "Saṃgṛhya" i. e. having condensed the meaning, soul, etc., which is the essence of this [knowledge], which is "uttamam" i. e. not accessible to the knowledge of bound souls, [the Lord of gods] pronounced it under the form : "athātmāvimalaḥ...".

Now an utterance of Nidhaneśa :

Then the soul is non-devoid of *mala*, bound or liberated through *dīkṣā*. It should be known as going through three states, isolated, united with *kalā*, freed from *mala*. 5

"Atha" : the commentary in extended form comes immediately after the summary of the real intent of the teachings. The soul mentioned in the beginning of this [summary] of

दावुपन्यस्त आत्मा व्याक्रियते । स च त्र्यवस्थ अविमलो बद्धो मुक्त इति । न विमल **अविमल** अत्यन्तमलिन इत्यर्थः । स एव च पुनर्मलयुक्तः [८७]कर्मानुरक्तश्च सन् **बद्धः** कलादिना बन्धेन । स एव च पुनर्मुक्तो मलादिकाद्दीक्षाख्येन साधनात्मना ।

[८८]अविमलस्य बद्धस्य च न विशेषः, येनोभयोरप्यवैमल्यं बन्धवत्त्वात्, पशुट्टङ्मुक्तस्य शैवमुक्तस्य च न विशेष इति विशेषमाह – **केवलः सकलोऽमल** इति । सत्यपि बन्धे **केवलः** कलादिकलापरहितः सन्नविमलः । सत्यप्यवैमल्ये **सकलः** कलादिकलापयुक्तः सन् बद्धः । पशुट्टङ्मुक्तो मलयुक्तः, शैवस्तु **अमलो** मुक्त इति ।

[८९]एवमात्माविस्तरेण व्याख्यातः । तस्येदानीमाध्यायपरिसमाप्तेरतिविस्तरव्याख्यानम् **अचेतन** इत्यादि ।

> अचेतनो विभुर्नित्यो गुणहीनोऽक्रियोऽप्रभुः ।
> [९०]व्याघातभागशक्तश्च शोध्यो बोध्योऽकलः पशुः ॥ ६ ॥

केवलार्थव्याकृतिः । चैतन्यं ज्ञानकर्तृत्वरूपं बलमात्मनः । तन्नित्यम् । तदत्र ज्ञानमात्रं विवक्षितम् । न सकलं तदस्य मलेन संनिरुद्धत्वात् । [९१]तन्नार्थेषु प्रवर्तत इति **अचेतनः** । चैतन्यस्याभिव्यक्तिश्रुतेः **विभुः** । यतोऽस्य यत्र यत्र व्यञ्जकस्तत्र [९२]तत्र गुणव्यक्तिर्भविष्यति, अवस्थाविशिष्टस्य श्रुतत्वात् । इयं चावस्थास्य निवर्तिष्यत इति **नित्यः** । नित्यस्य च ततो [९३]निवर्त्यार्हत्वं न भवतीति । तदन्यस्यानित्यस्य स्वकारणादुत्पन्नस्य [९४]स्वकारणे प्रलयो यत्तद-नित्यत्वं तदस्य नास्तीति । भोगसिद्ध्यर्थमस्याङ्गानि गुणाः कलादयः, तैर्हीनो **गुणहीन** इति ।

the real intent of the teachings is [now] analysed. It goes through three states : non-devoid of *mala*, bound, liberated. "Avimalaḥ" means 'non-devoid of *mala*', i. e. extremely attached to *mala*. This same soul again, being united with *mala* and coloured by *karman*, is '*bound*' by the bond of *kalā*, etc. This same soul again is '*liberated*' from *mala*, etc. through that which is called *dīkṣā* and which is a means of realisation [of liberation].

[One could object :] there is no difference between the soul non-devoid of *mala* and the bound soul, because they have a bond, as there is the quality of being non-devoid of *mala* in both of them; there is no difference between the liberated soul which has a knowledge of a bound one and the liberated soul which is Śiva[35]. [To answer to that, Nidhaneśa] says the difference : "kevalaḥ sakalo 'malaḥ (isolated, united with *kalā*, freed from *mala*)". The soul non-devoid of *mala* is a soul who, being devoid of the group of *kalā*, etc., is isolated [i. e. liberated], even though it has a bond.

The bound soul is a soul who, being united with the group of *kalā*, etc. is 'united with *kalā*', even though it is non-devoid of *mala*. The liberated soul whose knowledge is that of bound souls is united with *mala*, but the liberated soul who has the nature of Śiva is freed from *mala*.

The soul has been thus described but not in details. Now an exposition of the same with the maximum of details is done up to the end of the chapter : "acetanaḥ...".

The bound soul which is non-tied to *kalā* is deprived of consciousness, ubiquitous, eternal, devoid of auxiliaries, devoid of action, non-sovereign, subject to occultation, devoid of power, fit for purification, fit for awakening. 6

This is the description of the meaning of [the word] *kevala*, 'isolated'. Consciousness which consists of knowledge and the quality of agent, is the power of the soul. It is eternal. In the immediate context only its form of knowledge is intended[36]. It is not fully manifested, because this soul is obstructed by *mala*. It does not apply to the objects[37]. Thus this soul is *acetana*, 'deprived of [fully manifested] consciousness'. It is *vibhu*, 'ubiquitous' according to the revelation about the manifestation of consciousness, because wherever there is a factor of manifestation, there will be a secondary manifestation of consciousness, as [a manifestation of consciousness] qualified by a particular state is revealed. And it is this state which will have an end [not the consciousness]. Therefore this soul is *nitya*, 'eternal'. And the eternal is not fit to have an end by the end of a state. The soul does not have that non-eternity which is the resorption of other non-eternal entities born from a material cause, into their material cause. *Guṇahīna* : devoid of the *guṇas* which are *kalā*, etc., auxiliaries of the soul in the realisation of experience. This soul does not

अकरणा या क्रिया सास्य निरुद्धक्रियाशक्तित्वान्नास्तीत्य**क्रियः** । **अप्रभुः** – प्रभुत्वं सकलकार-केशित्वमैश्वर्यं तदस्य संनिरुद्धमित्यप्रभुः । व्याघातः शिवात्तिरस्कारः । तिरोभावं भजत इति व्याघातभाक् । स्वयं मलं [९५]विदार्य नात्मीयं बलमर्थेषु प्रवर्तयितुं शक्नोतीत्य**शक्तः** । **शोध्यः** – एतस्यामवस्थायां शिवेन मलतोऽपि शोध्यः । **बोध्यश्चा**सौ मुकुलीकृतशक्तिजालः सन् प्रविकसितशक्तिजालः कार्यः ।

क एवं व्याख्यायते । अकलः पशुः । [९६]कलादिकलापरहितत्वादकलः । पशुत्वयोगात् पाश्यत्वाच्च पशुः । ये चैते विभुत्वादयोऽवस्थान्तरे दृष्टास्तेऽपि न दोषाय, यतो नैवं विवक्षितं येऽन्यस्यामवस्थायां धर्मा न सन्ति त एव [९७]वक्तव्या इति, किंतु य एव तस्यामवस्थायां धर्मास्त एव वक्तव्या इति ।

प्राक्प्रोक्तं स्वयंभुवा "...सुरेशानः...प्राह विस्तरशः पुनः" इति । तत्रैतदाशङ्क्यते । [९८]यदिदमात्मनोऽतिविस्तारव्याख्यानं तत्स्वकृतैः श्लोकैः स्वयंभूः करोतीति । तन्निवृत्त्यर्थं **पूर्वं मायात्मकाद्बन्धादि**त्यादि स्वकृतं श्लोकद्वयमाह ।

> [९९]पूर्वं मायात्मकाद्बन्धादित्थमात्मा स्थितो मया ।
> प्रोक्तो गुरुमुखोक्तेन श्लोकबन्धेन [१००]हे द्विजाः ॥
> भोक्ता भोजकभावेन [१०१]नानाभोगविसर्पिणा ।
> सांप्रतं प्रोच्यते [१०२]बद्धो बन्धेनात्मा कलादिना ॥ ७-८ ॥

तत्राद्यः श्लोकः स्पष्टः । द्वितीयस्तु व्याक्रियते । तत्र चार्थान्तरमस्ति । भोगक्रियां कर्तु-मर्हतीति भोक्ता । [१०३]मलयुक्तः कर्मोपगतः शिवेन च भोगाभिमुखीकृतो भोगक्रियां कर्तुमर्हतीति । एवंविधः सन्नात्मा **बद्धो बन्धेन** । केन भावेन । **भोजकभावेन** भोजकत्वेन । एतदेव कला-देर्बन्धत्वं यद्भोक्तारं भोजयति । किंविशिष्टेन । **नानाभोगविसर्पिणा** भोक्तारं नानाभोगेषु

have the type of action done without instrument[38], because her power of action is obstructed. Thus it is *akriya*, 'devoid of action'. The sovereign-ship which is power, i. e. the faculty of ruling all the factors of action, is obstructed [in this soul] which is thus *aprabhu*, 'non-sovereign'. *Vyāghāta* means an occultation coming from Śiva; this soul is subject to this occultation; thus it is *vyāghātabhāj*[39], 'subject to occultation'. This soul is not by itself able to apply its own power towards the objects, after having destroyed the *mala*; thus it is *aśakta*, 'devoid of power'. In that state this soul is *śodhya*, 'fit to be purified' from *mala* itself by Śiva. And it is *bodhya*, "fit for awakening" : having its set of powers closed, it must be made to have its set of powers open.

Who is thus described ? "Akalaḥ paśuḥ". It is *akala*, because it is non-united with the group of [*māyā*, products] *kalā*, etc. It is *paśu*, 'bound soul' because it has the nature of bound soul[40] and because it is bound[41]. And the properties of omnipresence, etc. which are seen in other states of the soul do not make [the present description] faulty, because the intention is not that only those properties which are not seen in the other states should be mentioned, but that only those which are seen in the present state should be mentioned.

Previously Svayaṃbhū has told : "... the Lord of gods ... enunciated it again in an extended form" (st. 4). In this connection there is a suspicion that Svayaṃbhū does this very extended exposition of the soul with stanzas composed by him. To remove this suspicion Svayaṃbhū enunciates two stanzas composed by himself : "pūrvaṃ māyātmakād bandhāt ..."[42].

The soul in the state it has before [its connection with] the bond consisting in māyā[43] has been told by me through a composition of a stanza uttered by my guru, o twice-borns. 7

Now I tell the soul, which is the agent fit for experience, which is bound by the bond consisting of *kalā*, etc. which bond, being such by its nature of inciter to experience, puts in motion towards many types of experiences. 8

The first of these two stanzas is clear. We comment the second one. A new object is presented here[44]. *Bhoktṛ* means 'able to perform the action of experience'[45] : the soul united with *mala*, connected to *karman* and turned by Śiva towards experience, is fit to perform the action of experience. Being such the soul is "baddho bandhena (bound by the bond of *kalā*, etc.)". [Bond] in what respect ? "Bhojakabhāvena" : as impeller to experience. That property itself to impel the agent to experience, makes *kalā*, etc. a bond. How is this bond qualified ? "Nānābhogavisarpiṇā" : which has the habit "visarpayitum" i.e. to put in motion the agent of experience towards many types of experiences to be

कर्तव्येषु विसर्पयितुं प्रवर्तयितुं शीलमस्येति । अनेन गुरुमुखोक्तेन ... सांप्रतं प्रोच्यते बद्धो बन्धेनात्मना कलादिना । इदमर्थान्तरम् – यादृश आत्मा येन भावेन यादृशेन बन्धेन बद्ध इति।

अत्यन्तमलिनस्येत्यादि नैधनेशं सूत्रम् –

[१०४]अत्यन्तमलिनस्यास्य [१०५]प्रागुक्तस्याविकारिणः ।
कला संश्लेषमायाति [१०६]शिवेच्छानुविधायिनी ।।९ ।।

निबिडमलावकुण्ठितस्या**स्य**[।]कलात्मनः । भवति हि बद्धात्मनोऽपि मलिनात्यन्तत्वम् । यतस्तस्य क्वचित्क्वचिच्चैतन्यप्रवृत्तिर्दृश्यते, [१०७]साप्यस्य नास्तीत्यत्यन्तमलिनः । [१०८]किमत्रैवा-चेतनादिसूत्रेऽत्यन्तमलिन[त्व]युक्तस्य । [१०९]न । **पागुक्तस्य** पूर्वसूत्रेऽविमलः केवल इत्यनेनोक्तस्य । [११०]कथ[म]विमलमुक्तम् । केवलत्वात्तत्प्रोत्सारिकाः कला न [१११]सन्तीत्यतो गम्यते **अत्यन्तमलिन** इति ।

अवस्थान्तरप्राप्तिमतः क्षीरादेर्विकारः परिणामो दृष्टः, [११२]आत्मनोऽप्यवस्थान्तरप्राप्तिम-त्वाद्विकारः प्रसक्त इत्यत आह – **अविकारिण** इति । अवस्थान्तरप्राप्तिमत्त्वेऽप्यात्मनो न विकार इति । अवस्थितस्य धर्मिणः [११३]पूर्वद्रव्यत्वनिवृत्तौ द्रव्यान्तरत्वेन व्यवस्थानं विकारः । आत्मनस्तु [११४]मलावकुण्ठितबलस्य मलप्रोत्सारिणा तस्य बलप्रकटत्वमवस्थान्तरप्राप्तिः, अतो न विकारः । न हि घटस्य पटावकुण्ठितस्वरूपस्य पटप्रोत्सारिणा [११५]स्वरूपप्रकटत्वं विकार इति ।

एवमस्याकलात्मनोऽत्यन्तमलिनस्य [११६]मलप्रोत्सारणाय प्रथमतः **कला संश्लेषमा-याति** । सा चाचेतनत्वान्न स्वतन्त्रा, किंतु **शिवेच्छानुविधायिनी** । तदनन्तरं शिवेच्छानुविधायिन एव विद्यादयः [११७]संश्लेषमाया[न्]तीति ।

कलादीनां [११८]येन यस्याङ्गस्योपकृतौ यैश्च भोगान्निष्पाद्यात्मा भुङ्क्ते, तत्सर्वमाह – [११९]**कलोद्बलितचैतन्य** इत्यादि ।

[१२०]कलोद्बलितचैतन्यो विद्यादर्शितगोचरः ।
रागेण रञ्जितश्चापि [१२१]बुद्ध्यादिकरणैस्ततः ।।१०।।

accomplished. The soul bound by this bond of *kalā*, etc. is now told [by me through a composition of stanzas] told by the guru. This is a new object : a type of soul bound by a bond of such kind, binding in virtue of such property.

"Atyantamalinasya ..." is a saying of Nidhaneśa.

The essence *kalā*, following Śiva's will, comes and sticks to this afore-mentioned, unchangeable [soul], intensely affected by *mala*. 9

"Asya" means : for this *akala* soul, made inactive by dense *mala*. For the bound soul also there is intensity of its connection with mala. [But] because for that [bound soul] one sees the application of consciousness to some objects here and there, whereas such application does not occur for this [*akala* one], [this one is more] intensely united to *mala*. [Does "asya"refers to the soul] intensely connected to *mala*, mentioned only in this saying "acetanaḥ..." (st. 6)? No, "prāguktasya" : it refers to the soul mentioned in the anterior saying "avimalaḥ ... kevalaḥ" (st. 5). How is it told to be non-devoid of *mala* [for that soul] ? Because it is isolated [from *māyā*] there are no *kalā*, etc. which dispel the *mala*; therefore it is understood as intensely affected by *mala*.

[One could object :] everyone sees that milk, etc. which takes different states is subject to alteration, i. e. transformation; it follows that the soul also may be subject to transformation, since it takes different states. Therefore [Nidhaneśa] says "avikāriṇaḥ" : even though the soul takes different states, it is not subject to transformation. A transformation is the establishment of an individual which had a first state, as a new individual, its previous individuality being lost. But the soul whose power is made inactive by *mala*, takes a different state which is the manifestation of its power through a factor eliminating *mala*; therefore there is no transformation of it. For a pot the form of which is covered by a cloth, the manifestation of its form by some factor which removes the cloth, is not a transformation.

Thus, in order to remove the *mala* of this *akala* soul intensely bound by *mala*, firstly the essence *kalā* comes and sticks to it. And this *kalā* is not independent, because it is deprived of consciousness, but it follows Śiva's will. Afterwards the [essences (*tattva*)] *vidyā*, etc. following Śiva's will come and stick to the soul.

The soul makes experiences, accomplishing them by means of some of the essences, *kalā*, etc., a main one being helped by [subsidiary] others. [Nidhaneśa] says all that : "kalodbalitacaitanyaḥ ...".

Having its consciousness fortified by *kalā*, having a field of objects shown to itself by *vidyā*, being impelled to desire by *rāga*, by means of *buddhi*, etc....[46]. 10

कलया कर्तृभूतयोद्धलितं समर्थितमभिव्यञ्जितं चैतन्यं यस्येति । कर्तृत्वमात्रं कला व्यनक्ति, ज्ञानरूपं तु विद्यादयः । तस्य विद्यैव [१२२]व्यञ्जिका यतस्तस्याः कर्मणि व्यापारादनन्तरं तद्भवति । इतरस्तु तत्त्वग्रामः । कर्तृकर्मणोस्तूपकारकत्वात्तस्य व्यञ्जक उच्यते । तच्च द्विरूपं प्रमाणरूपं फलरूपं च । यदानेन गोचरमालोचयति तदा प्रमाणम् । यदा कारकव्यापारेणावसानिकं निष्पादितम् तदा तत्फलम् । अनन्तरमेव प्रमाणरूपमुच्यते । भोगोऽस्य वेदनेत्यत्र फलं वक्ष्यतीति ।

एवं [१२३]कलासंसर्गाद्व्यक्तकर्तृत्वोऽपि नादृष्टे विषये प्रवर्तते, गोचरदर्शनं च न [१२४]करणं विनेत्यत आह **विद्यादर्शितगोचर** इति सूत्रग्रन्थः । [१२५]विद्यया दर्शित उपलम्भितो गोचरोऽस्येति । विद्या गोचरं दर्शयतीति पुंसः करणत्वं प्रतिपद्यते । गोचरश्चात्र साक्षात्पुरुषस्य शब्दाद्यनुरञ्जितसुखदुःखमोहरूपा बुद्धेर्वृत्तिः, पारम्पर्येण शब्दादय इति ।

[१२६]एवमुपलब्धगोचरोऽपि सक्त्यभावान्न प्रवर्तत इत्यत आह **रागेण रञ्जितः** [इति] । रागेण [१२७]जनितसक्तिर्दुःखमोहोत्कटमपि भोग्यं सुखत्वेन प्रतिपद्यते तदुपादानाय प्रवर्तते नेतरथा ।

एवमेतेन तत्त्वत्रयेण [१२८]जनितप्रवृत्तिः पुमान्ततो **बुद्ध्यादिभिः करणै**र्भोग्यतां निष्पादयति । अत्र च प्रधानस्य गुणानां तन्मात्राणां भूतानां [१२९]चाग्रहणं प्रवृत्त्यङ्गत्वात् । तानि हि बुद्ध्याद्युपकरणानि न [१३०]साक्षात्प्रवृत्त्यङ्गानीति । तत्र प्रधानस्य गुणानां च पूरकत्वात् तन्मात्राणां भूतानां त्वधिष्ठेयत्वेनेति । कालनियत्योश्च [१३१]प्रवृत्तप्रयोजकत्वादत्राग्रहणम् । कालो हि प्रवृत्तमेव पुरुषं त्रुटयादिभिः कलयति । नियतिरपि प्रवृत्तमेव यत्र कर्मफलं तत्र नियमयतीति ।

एवमार्जितभोग्यं **मायाद्यवनिपर्यन्ते**त्यादि ।

["Kalodbalitacaitanyaḥ" :] the soul whose consciousness is *udbalita* i. e. made able, manifested, by *kalā* which is the agent [of the manifestation]. *Kalā* manifests only the power of agent [in the soul], whereas *vidyā*, etc. manifest the power of knowledge. *Vidyā* itself is a factor of manifestation of that [power of agent], because that manifestation occurs after the activity of *vidyā* regarding the object of the action[47]. There exists another group of essences, which is told to be a factor of manifestation of the same power of agent, because it helps the agent and the action. And this group has two forms, means of knowledge and fruit. When through it [the soul] sees a field of objects, it is a means of knowledge. When through the activity of the factors of action something final is accomplished, it is a fruit. Its form of means of knowledge will be told immediately (st. 10-11); its form of fruit will be told in "bhogo'sya vedanā" (st. 12).

[One could object :] even though its power of agent is manifested by its association with *kalā*, the soul does not enter in activity with regard to an object it has not seen; and there is no seeing of the object without an instrument. Therefore a passage of the *sūtra* says : "vidyādarśitagocaraḥ" : to whom there is a field of objects which is *darśita*, i. e. caused by *vidyā* to be perceived. *Vidyā* shows the field of objects; thus it has the position of an instrument for the soul. And for the soul the field of objects is, on one side, directly, a transformation of the psychism in the form of pleasure, pain, delusion, coloured by sound, etc., on another side, indirectly, sounds, etc.

[One could object :] even though the soul has perceived its field of objects, it does not enter into activity, because it has no attachment. Therefore [the *sūtra*] says "rāgeṇa rañjitaḥ (being impelled to desire by *rāga*)". When *rāga* has produced attachment in the soul, not otherwise, the soul takes as pleasure even an object of experience which overflows with pain and delusion, and strives to take possession of it.

The soul which has been thus set into activity by these three essences, produces the position of object of experience [for its field of objects] through instruments which are *buddhi*, etc. [In "buddhyādi-"] *pradhāna, guṇas, tanmātras* and elements are not mentioned, because [the entities understood] here are the auxiliaries of the setting into activity [of the soul]; and these *pradhāna*, etc. are auxiliaries of the *buddhi*, etc.; they are not direct auxiliaries of the setting into activity [of the soul], since the *pradhāna* and the *guṇas* are factors of completion with regard to the *buddhi*, etc., whereas *tanmātras* and elements are their (*buddhi's*, etc.) location. Moreover time and fate are not mentioned here, because they act as impellers [of the soul] which is already set into activity. Time impels the soul already set into activity through instants, etc. Fate also controls the soul already set into activity [to go] where is the fruit of its actions.

[The author describes the soul] which has thus acquired an object of experience : "māyādyavaniparyanta-...".

[१३२]मायाद्यवनिपर्यन्ततत्त्वभूतात्मवर्त्मनि ।
भुङ्क्ते तत्र [१३३]स्थितो भोगान्भोगैकरसिकः पुमान् ।। ११ ।।

मायादिकेऽवनिपर्यन्ततत्त्वभूतात्मवर्त्मनि। तत्त्ववर्त्म चात्र [१३४]भुवनत्वेन व्यवस्थितं परिगृह्यते । भूतानां भुवनजातानां शरीराणां वर्त्म । आत्मग्रहणेनात्रात्मनः साक्षादुपकारकत्वाद्भावप्रत्ययसंतानं वर्त्म परिगृह्यते । तत्र च भुवनभूतभावाख्ये त्रिविधे वर्त्मनि भोग्यभोक्तृत्वेन स्थितो भोगं भुङ्क्त आसादयति [१३५]प्राप्नोति । अयं चेश्वरेण बलाद्भोगे नियुक्तः । तेनानिच्छन्नपि कदाचिद्द भुङ्क्त इति प्राप्ते सति, उच्यते **भोगैकरसिक** [इति] [१३६]भोगेष्वेकैकेषु रसिको निष्ठाभिलाषोऽस्येति । एतदुक्तं भवति -

"तमिच्छन्भुङ्क्ते यतो मलीमसमपि भोगं भुञ्जानो न विरज्यते" इति ।

अनेन [१३७]च रागस्य भोगकालेऽपि व्यापारोऽस्तीति ज्ञापयति । विद्यायाश्च [१३८]करणत्वाद्भोगनिष्पत्तौ व्यापारो लब्ध एव, यतो कर्तुः करणं विना न कर्मणि क्रिया दृष्टा । न चान्यस्याः करणत्वं [१३९]गोचरदर्शन उक्तम् ।

को भोगः कुतश्चेति । **भोगोऽस्य वेदने**त्यादि ।

[१४०]भोगोऽस्य वेदना पुंसः सुखदुःखादिलक्षणा ।
[१४१]तां समर्थितचैतन्यः पुमानभ्येति कर्मतः ।।१२।।

वेदना संवित्तिरनुभवः । [१४२]सुखदुःखादिभिर्विषयैरुपरक्तत्वात्तैरेव लक्ष्यते विशिष्यते, सुखा वेदना दुःखा वेदना मूढा वेदनेति । तां च प्रवृत्तिवत्कलासमर्थितचैतन्यः [१४३]कलयावियुक्त एव **पुमानभ्येति** [१४४]प्राप्नोति कर्मत आलम्बनात् । सुखदुःखमोहभावेन परिणतं कर्म पुंसां वेदनाया आलम्बनं भवतीति ।

कर्मतश्च शरीराणीत्यादि ।

Standing on the road which starts with *māyā*, i. e. the road of worlds upto earth, of material bodies and of subtle bodies, the soul, enjoying only experience, experiences objects. 11

[The compound *māyādyavaniparyantatattvabhūtātmavartmani* is to be analysed as] : *māyādike 'vaniparyantatattvabhūtātmavartmani* (on the road which starts with *māyā*, [road] of worlds upto earth, of material bodies and of subtle bodies)[48]. And here is mentioned a path of *tattvas* established as being the worlds. Then is mentioned a path of *bhūtas*, i. e. of the bodies which are born in these worlds. The word *ātman* denotes here the knowledges and dispositions of the *buddhi*, because they help the soul[49]. And, being placed as agent of experience of objects on this threefold path called path of worlds, bodies and dispositions, [the soul] "bhuṅkte" i. e. goes to, reaches [the object of experience]. And [one could say that] this soul is appointed to experience by force by the Lord; thus even unwillingly it experiences from time to time. As this [interpretation] may occur, [in order to prevent it, the *sūtra*] says : "bhogaikarasikaḥ" : the soul which is *rasika* i. e. which has a desire to devote itself to each object of experience. It has been told : "Willingly the soul experiences the object, because when it experiences even a stained object, it has no disgust". Thus [the *sūtra*] reveals that *rāga* is active at the time of experience also. And because it is an instrument, we obtain that *vidyā* works for the accomplishment of the experience, since an action of an agent with regard to an object is never seen to occur without an instrument. And it has been told that there is no other instrument for the presentation of the field of objects.

What is experience and from what is it derived ? [The answer is given in :] "bhogo 'sya vedanā...".

Experience is a sensation, by this soul, qualified by pleasure, pain, etc. When its consciousness has been empowered, the soul gets that [sensation] in conformity with its *karman*. 12

Vedanā is sensation, direct knowledge. Because it is coloured by objects such as pleasure, pain, etc., "lakṣyate" i. e. it is qualified by them : 'a pleasant sensation, a painful sensation, a deluded sensation'. And the soul, the consciousness of which is empowered by *kalā*, i. e. is non-separated from *kalā*, "abhyeti" i. e. arrives at this [sensation] as it arrives to activity, in conformity with its *karman* which is the support. The *karman* which has evoluted in the form of pleasure, pain or delusion is the support of this sensation.

"Karmataś ca śarīrāṇi...".

And in conformity with the *karman*, bodies, objects of senses,

[145]कर्मतश्च शरीराणि विषयाः करणानि च ।
भोगसंसिद्धये भोक्तुर्भवन्ति न भवन्ति च ॥ १३ ॥

[146]शरीरादीनां यावपि भावा[भा]वौ भोगस्य निमित्तभूतौ तावपि कर्मतो निमित्तादिति । सर्वथा यत्किंचिद्भोगनिमित्तं तत्सर्वं [147]कर्मत इति । तत्रोदाहरणम्, [148]पुत्रान्नादिभावः सुखभोगनिमित्तम्, अहिकण्टकादिभावो दुःखभोगनिमित्तमिति पुत्रान्नाद्यभावो [149]दुःखमोहभोग-निमित्तम्, अहिकण्टकाद्यभावः सुखभोगनिमित्तम् ।

बद्धात्मनः परां काष्ठामाह - **एवं मायाञ्जनस्थ** इत्यादि ।

एवं [150]मायाञ्जनस्थोऽणुर्निजदोषतिरस्कृतः ।
याति [151]तन्मयतां तेषु मायाभोगेषु रञ्जितः ॥ १४ ॥

एवम् उक्तेन क्रमेण कलया [152]कर्तृरूपया प्र[वर्तितो विद्यया विवेच्य] बुद्ध्यादिभिरुप-संस्कृतः । मायाञ्जनानि मायायाः कार्याणि । यानि भोग्यानि तान्यत्र [153]परिगृह्यन्ते । तानि चातिरमणीयमात्मानं [आसा]द्यातिसंसर्गाद्विशुद्धस्फटिकप्रख्यमणेरुपाधानप्रख्यान्यन्यच्छायं तमञ्ज-यन्ति [154]स्वनि[र्भा]सं कुर्वन्तीत्यञ्जनानि । [155]तेषु स्थितोऽणुरतिरमणीयबुद्ध्या परत्वबुद्ध्या च । निजेन च दोषेण मलेन [156]**तिरस्कृतोऽ**धो नियामितः, नोर्ध्वं शिवादिकं पश्यतीति । तैश्च मायात्मकैर्भोगक्रियाविषयै **रञ्जितः** सक्त एव । मायाभोगेषु **तन्मयतां याति,** [157]तदव्यतिरिक्तमात्मानं मन्य[ते] तदुपकारेणानुगृहीतस्तदुपघातेन चाहं हत इति ।

संसारीत्यादि ।

[158]संसारी विषयी भोक्ता क्षेत्री क्षेत्रज्ञ एव च ।
[159]शरीरी चेति बद्धात्मा सकलश्चोच्यते बुधैः ॥ १५ ॥

बद्धात्मनः पर्यायनामानि । संसरति शरीराद्यादानेनेति [160]संसारी । विषयोऽस्य भोग्यत्वेन विद्यत इति विषयी । भोगं भुङ्क्त इति भोक्ता । क्षेत्रमस्य स्वशक्तिव्यक्तिकृन्मनोऽधिकरणमस्तीति

instruments [of knowledge and action] exist or do not exist for the experiencing soul for the realisation of its experiences. 13

The existence and inexistence of bodies, etc. which are the cause of experience, are themselves derived from *karman* as their circumstantial cause. Whatever is in some way cause of experience, all that derives from *karman*. For example the existence of a son, of food, etc. is the cause of an experience of pleasure, the existence of serpents, of thorns, etc. is the cause of an experience of pain; the inexistence of a son, of food, etc. is the cause of experience of pain and mental aberration, the inexistence of serpents, thorns, etc. is the cause of an experience of pleasure.

The text says the highest degree of bondage of the soul : "evaṃ māyāñjanasthaḥ...".

Thus [equipped] the soul, placed in the midst of *māyā* products, covered by its own *mala*, attached to experiences of *māyā*, becomes fused with that *māyā*. 14

"Evam (thus)" i. e. set into activity by *kalā* as agent and equipped with *buddhi*, etc. being made to discriminate [the objects] by *vidyā*, in the manner which has been told above. *Māyāñjana* means the products of *māyā*. Those which are fit for experience are mentioned here. And these [products of *māyā*, having approached] the very beautiful soul, equal to the things deposited close to a precious stone such as pure crystal [and which give their colour to it], by their narrow contact ... "añjayanti" tint it with another colour, i. e. give it their own appearance; thus they are *añjana*,"factors of coloration". The soul stands on those [*māyā* products] with the thought of being very beautiful and superior. Because of its own *doṣa*, i. e. its own *mala*, it is *tiraskṛta*, i. e. constrained to look downwards; it does not look upwards towards Siva, etc. It is *rañjita*, i. e. attached to these *māyā* products, objects of experience and action. In these experiences of *māyā* "yāti tanmayatām" i. e. it thinks itself as non-different from it : "I am favoured with its help, I am struck by its blows".

The bound soul is called by the knowers : transmigrating entity, possessor of an objective domain, experiencer, possessor of a field, knower of a field, possessor of a body, united with *kalā*. 15

Transmigrating entity, etc. are alternative names of the bound soul. *Saṃsarati*,'it transmigrates' by taking bodies, etc.; therefore it is *saṃsārin* (transmigrating entity). It has a *viṣaya*,'objective domain' as object of experience; therefore it is *viṣayin* (possessor of an objective domain). *Bhogaṃ bhuṅkte*,'it experiences'; therefore it is *bhoktṛ* (experiencer). It has a *kṣetra*, 'field' i. e. a location, the mind which manifests its [the soul's] power;

[161]क्षेत्री । क्षेत्रं पाशजालं भोग्यत्वेनावस्थितं जानातीति क्षेत्रज्ञः । शरीरमस्य भोगायतनत्वेनास्तीति शरीरी । [162]कलादिभिः सह वर्तत इति सकल इति ।

[163]एवं बद्धात्मा व्याख्यातः । इदानीं मुक्तात्मा व्याक्रियते । स केन क्रमेण मुच्यत इति । **शिवेच्छये**त्यादि ।

शिवेच्छया [164]पुरानन्ता शैवी शैवार्थदायिका ।
सा [165]शक्तिरापतत्याद्या पुंसो जन्मन्यपश्चिमे ॥ १६ ॥

शिवस्येच्छया प्रयुक्ता [166]शक्तिरापतति । शिवेच्छै[व शक्तिरिति] तत्कथमेतदिति । नाव्यतिरेकेऽपि दोषाय, यतः [167]पूर्वं शिवस्येच्छाख्यशक्तेर्व्यापारः – अस्य [168]पुंसोऽनुग्रहं करोमीति, अनन्तरं च [169]शक्तिरापतत्येतमर्थमभिप्रेत्योक्तम् - **शिवेच्छया शक्तिरापततीति । पुरा** पूर्वं दीक्षातः । [170]**अनन्ता**परिमितत्वाज् जन्मप्रलयलक्षणेन चान्तद्वयेन रहितत्वादनन्तवृत्तित्वाच्च । [171]शिवेच्छया प्रयुज्यमानत्वादाणवी पाशात्मिका [172]चान्या मा भविष्यतीति शैवीत्युक्ता । शिवस्य स्वात्मनि वर्तत इति । तिरोभावशक्तिरप्येवंविधेति । **शैवार्थ-दायिका**, शैवार्थः [173]सर्वज्ञतादिको गु[णः]...[तम]र्थं ददातीति तत्तुल्यमभिव्यनक्तीति । शैवार्थः [174]पशुपाशमन्त्रमन्त्रेश्वरलक्षणः शिवस्य परिग्रहे वर्तत इति तं ददाति [175][तस्याधिपतित्वं करोतीति] । **सा शक्तिरापतति** आगच्छति । [176]**आद्या** प्रधानभूता कारणभूता दीक्षायाः । यमसावापततीति तस्यावश्यं [177]दीक्षा भवतीति । कमसावापतति । **पुंसः** पुमांसमापतति यावत् । पुंसा सह संबध्यत इति यावत् । कदा । **पुंसो जन्मन्यपश्चिमे** [178]आवसानि[के] जन्मनि । मलशक्तिरीश्वरशक्तितिरस्कृताधिकारा समाप्यते । तदपश्चिमं जन्मेति । न तस्माज्जन्मनो ऽन्यजन्मास्तीति ।

[179]तन्निपातादित्यादि ।

[180]तन्निपातात्क्षरत्यस्य मलं संसारकारणम् ।
क्षीणे [181]तस्मिन्नियियासा स्यात्परं निःश्रेयसं प्रति ॥ १७ ॥

तस्याः [182]शक्तेर्निपातादनुग्राह्यानुग्राहकलक्षणसंश्लेषात् । **क्षरत्यस्य मलम्** । तत्र

therefore it is *kṣetrin* (possessor of a field). *Jānāti kṣetram,* 'it knows a field' i. e. the group of bonds established as object of experience; therefore it is *kṣetrajña* (knower of a field). It has a *śarīra,* 'body' as a dwelling place for experience; therefore it is *śarīrin* (possessor of a body). It is accompanied by *kalā*, etc.; therefore it is *sakala* (united with *kalā*).

Thus the bound soul has been described. Now the liberated soul is explained. By which process is it liberated ?

By Śiva's desire, before [*dīkṣā*], the infinite prime *śakti* which resides in Śiva and gives śiva-ness, comes to the soul in its last birth. 16

Impelled by Śiva's desire his *śakti* comes. Now *śakti* is Śiva's desire itself. Therefore how is that told ? Even if there is non-difference of these two, there is no defect, because the author says "by Śiva's desire *śakti* comes" having in mind that firstly there is the action of Śiva's *śakti* called desire : "I give grace to this soul"; subsequently *śakti* comes [to that soul]. "Purā" i. e. before *dīkṣā*. "Anantā (infinite)" : because she is not limited, as she has none of the two extremities which are characterised as birth and death, and because her activity is infinite. Because she is impelled by Śiva's desire, so that she will not be taken as a different entity residing in the soul and having the nature of a bond, she is told to be "śaivī" i. e. residing in the proper self of Śiva. [One could object that] even the *śakti* of obscuration is of that sort; [therefore the text says :] "śaivārthadāyikā" : which gives *śaivārtha*, i. e. the qualities, omniscience, etc. [which are in Śiva]; it amounts to say : which manifests [qualities] equal to those of Śiva [in the souls]. [Or the meaning is :] which gives *śaivārtha*, i. e. that which consists in souls, bonds, Mantras, Lords of Mantras, and which is in the environment of Śiva; it amounts to say : which gives [to the soul] lordship over that[50]. This *śakti* "āpatati" i. e. comes. "Ādyā" i. e. which is principal, which is the cause of *dīkṣā*. One to whom this *śakti* comes, to him necessarily there is *dīkṣā*. To whom does the *śakti* come ? "Puṃsaḥ" i. e. it comes to the soul; it amounts to say : it is related with the soul. When [does it come] ? "Puṃso janmany apaścime" i. e. in the last birth. *Mala's* power has its function obscured by Śiva's *śakti* and goes to its end. That is the last birth. There is no other birth than this one.

"Tannipātat...".

By the advent of this *śakti* the *mala* of that [soul], cause of transmigration, flows away. When it has disappeared, there may be a desire to go towards the supreme, highest good. 17

'Nipātāt' (by the advent) of this *śakti* [means :] by the relation of object of grace to bestower of grace. "Kṣaraty asya malam" : firstly *mala* does not flow away by itself, nor

तावत्स्वयं [१८३]क्षरति, [१८४][न] बन्धनं स्वयं बन्धकत्वं विमुञ्चति, [नाप्य]णुस्तस्य क्षरणे कारणं तस्मात्तत्सकाशात्तस्य दुर्बलत्वात् । दौर्बल्यं च तेनैव [१८५]संनिरुद्धशक्तित्वात् । ताभ्यां च बलीयसी शिवशक्तिः । अतस्तन्निपातात्क्षरत्यधो [१८६]य[ा]त्यस्य पुंसो मलमिति । तच्च क्षरणं तदौन्मुख्यलक्षणात् कार्यतोऽधिगम्यते, यतस्तस्य प्राङ् मलेन [१८७]संनिरुद्धशक्तेर्न दृष्टमिति । अस्मात्क्षरणं मलस्याधोनियामकत्वमात्रमेव, [१८८]यतो विशेषयति - **संसारकारणम्** इति । यतः संसारकारणम्, मलं क्षरतीति । एतदुक्तं भवति – मलस्य [१८९]संसारकारणत्वमधोनियामकत्वं निवर्तत इति दीक्षायाः सार्थकत्वम् । यदि चात्र मलस्य सर्वात्मना क्षरणमिष्यते, ततो दीक्षाया आनर्थक्यं प्रसज्येतेति । **क्षीणे तस्मिन्मले यियासा** यातुमिच्छा **स्यात्** । **परं निःश्रेयसं प्रति** [१९०]निःश्रेयसभागयं पुमान् । तानि चास्य तारतम्ययोगभावेन स्थितानि । परं च निरतिशयनिःश्रेयसमनेन यातव्यम् । तत्कदाहं यास्यामि, तत्प्राप्त्यै को वा उपायो भवेद्येन तदाहं [१९१]यास्यामीत्येवंविधा सा यियासा स्यादिति ।

स देशिकमनुप्राप्येत्यादि ।

[१९२]स देशिकमनुप्राप्य दीक्षाविच्छिन्नबन्धनः ।
प्रयाति शिवसायुज्यं निर्मलो [१९३]निरनुप्लवः ॥ १८ ॥

स यियासावान् शिवेच्छयाधिकृतमेव **देशिकं** प्राप्नोति । तम् **अनुप्राप्य** तस्माद्दीक्षामासादयति । दीक्षया विच्छिन्नाशेषबन्धनः सन् **प्रयाति** प्राप्नोति **शिवसायुज्यं** शिवेन सहयुग्भावं [१९४]तुल्यत्वम् । विच्छिन्नबन्धन इत्यस्य व्याख्यानं निर्मलो [१९५]निरनुप्लव इति । अनु संतानेन प्लवनं विषयसातत्यगमनमनुप्लवः । स [१९६]यस्माद्येषु कलादिषु सत्सु विषयेषु च भवति तैः सह निर्धूतो व्यावर्तत इति । यद्वा सायुज्यं गतः किंरूप इति । निर्मलो निरनुप्लव इति । यदवस्थाद्वये प्रागुक्ते धर्मद्वयं दृष्टम्, तदस्य शिवसायुज्यं गतस्य नास्तीति ।

शिवसायुज्यं गतो जन्म [१९७]नाप्नोतीति । **अनेन क्रमयोगेने**त्यादि ।

अनेन क्रमयोगेन परां [१९८]केवलतां गतः ।
[१९९]अनाद्यशुद्धिशून्यत्वात्प्राप्नोति न भवान्तरम् ॥ १९ ॥

does the bond give away its binding agency by itself. Then the soul is not the cause of *mala's* flowing away, because it is weaker compared to *mala*. And the soul is weak, since its *śakti* is obstructed by this very *mala*. Siva's *śakti* is stronger than those two. Therefore by the advent of Siva's *śakti* the *mala* "asya" i. e. of the soul "kṣarati" i. e. goes down. And this flowing away is understood from its effect which is the action of the soul to turn itself towards [the supreme good], because that was not seen before, since the soul had its power obstructed by *mala*. The flowing away bears only upon *mala's* action to lead [the soul] downwards, because it is qualified by "saṃsārakāraṇam" : *mala* flows away as cause of transmigration. This is what has been told : "the property of *mala* to be a cause of transmigration, its action to lead [the soul] downwards comes to an end". Thus the *dīkṣā* is purposeful. If a flowing away of the *mala* in its entire nature is accepted, there follows uselessness of *dīkṣā*. Once this *mala* has decreased there may be "yiyāsā" i. e. a desire to go. "Paraṃ niḥśreyasaṃ prati (towards the supreme, highest good)" : the soul enjoys [different types of] highest good; these [types] are placed in a hierarchy; and the "param" i. e. the highest good without superior is the goal of that soul. The desire to go may be of this form : "when will I go to this [supreme good], what can be the means to obtain it, the means through which I will go towards it ?"

"Saḥ deśikam anuprāpya...".

This soul, having approached a preceptor, having its bonds cut by *dīkṣā*, obtains equality with Siva; it is without *mala*, without trailing behind [objects]. 18

"Saḥ" i. e. the soul which has the desire to go, approaches a preceptor who has been put in charge by Siva's desire. Having approached him it obtains *dīkṣā* from him. Having all its bonds cut by *dīkṣā* "prayāti" i. e. it reaches "śivasāyujyam",the state of being united with, i. e. equality with Siva. "Nirmalo niranuplavaḥ", is a commentary of "vicchinnabandhanaḥ". *Anuplava* means *plavana,*"going",*anu,*"in the trail of" i. e. going in the trail of external objects. [*Niranuplava* means :] the soul from which, when *kalā*, etc. and the objects are present, [this trailing behind] is wiped off together with them, i. e. is eliminated. Or what form has the soul which has reached equality with Siva ? [To this question the answer is :] "nirmalo niranuplavaḥ" : the two properties seen in the two states mentioned before, do not exist for one who has reached equality with Siva.

One who has reached equality with Siva does not take birth. "Anena kramayogena...".

The soul which by this process has gone to the superior liberation, because it is devoid of the beginningless *mala*, does not obtain any new existence. 19

क्रमेण योगः क्रमयोगः पूर्वं शक्त्या सह योगः, ततो मलक्षरणेन योगः, ततो यियासया, ततो देशिकेन, [२००]ततो दीक्षया, ततो विच्छिन्नबन्धनत्वेन । एवम् **अनेन क्रमयोगेन परां केवलतां गतो** भवति । केवलस्य भावः केवलता, एकाकिता । नासौ परा, यतस्तस्यामपि [२०१]तस्य...द्वितीयोऽस्ति । [२०२]शिवसायुज्यलक्षणा तु परा केवलता, यतस्तस्यां न किंचिदपि द्वितीयमस्ति । तां गतः प्राप्तः सन् । अनादिमत्यशुद्धिर्मलस्तच्छून्यत्वात् । **प्राप्नोति न** [२०३]**भवान्तरम्** । न हि कारणं विना कार्यमुत्पद्यते । सत्यपि [२०४]कर्मणि पुनर्भवबीजमशुद्धि-र्मलः । तच्छून्यत्वात्कुतो भवान्तरप्राप्तिरिति । आदिमत्यशुद्धिः पञ्चपर्वादिविपर्ययः, तच्छून्यस्य केवलस्य दृष्टा भवान्तरप्राप्तिरिति तन्निषेधायानादिमद्ग्रहणमिति ।

आत्मव्याख्यानोपसंहाराय मलादिव्याख्यानोपक्रमाय च – **इत्थमात्मे**त्यादि ।

इत्थमात्मा [२०५]समाख्यातः सर्वावस्थास्ववस्थितः ।
साम्प्रतं प्रोच्यते ब्रह्मन् [२०६]पाशजालमनन्तकम् ॥ २० ॥

इति स्वायम्भुवसूत्रसंग्रहे [२०७]पशुविचारपटलः प्रथमः ॥

आगन्तुकानां पाशानामानन्त्यात्तत्समुदायापेक्षया [२०८]मलादीनां पाशानां संघातो **जालम-नन्तकम्** । यदा तु पाशा एव पुंस्त्वावरणत्वाज्जालमिव जालम् [२०९]तच्चान[न्त]कमिति, तदा तु प्रत्येकमनन्तत्वं व्याख्यातव्यम् । तत्र [२१०]तावन्मलस्यापरिमितत्वादनन्तकम् । अपरिमितत्वं चाण्वानन्त्यव्यापकत्वादनन्तशक्तित्वाच्च । पुरुषगुणनिरोधिकाः [२११]शक्तयस्तस्य विद्यन्ते । ताश्च प्रतिपुरुषवर्तिन्यः । पुरुषाणामानन्त्यात् [२१२]ता अप्यनन्ता भवन्ति । मायातत्त्वमप्येवम-परिमितत्वादनन्तकम् । अपरिमितत्वं च विकारानन्त्यव्यापकत्वात् [२१३]किंचानन्तशक्तित्वाच्च । विकारोत्पत्तिशक्तयस्तस्मिन् वर्तन्ते । विकाराणामानन्त्यात्ता अप्यनन्ता इति । [२१४]मायेयान्यपि तत्त्वभावभुवनरूपाणि प्रतिपुरुषवर्तीन्यनियतत्वादनन्तकानि । भुवनरूपाण्यपि प्रतिस्रोतोवर्तीनि, स्रोतसां चानन्त्यादनन्तकानि । कर्माण्यपि प्रतिपुरुषवर्तीन्यनियतत्वादनन्तकानि किं [२१५]चानन्तव्यक्तित्वाच्चेति ॥

इति स्वायम्भुवसूत्रसंग्रहे प्रथमस्य [पटलस्य] सद्योज्योतिष्कृता टीका समाप्ता ॥[२१६]

Kramayoga means a union with a succession [of events] : firstly there is union with Siva's *śakti*, then union with the flowing away of the *mala*, then with the desire to go, then with the preceptor, then with *dīkṣā*, then with the state in which the bonds are severed. Thus by undergoing this succession [of events, a soul] has gone "parāṃ kevalatām (to the superior liberation)" : *kevalatā* means the nature of the isolated one, i. e. isolation. This isolation is not superior, because even in this state there is a second ... But the isolation which is characterised by equality with Siva is superior, because in this state nothing is second. "Gataḥ" : having reached. ["Anādyaśuddhiśūnyatvāt" means :] because it is devoid of the impurity which has no beginning, i. e. the *mala*, "prāpnoti na bhavāntaram (the soul does not go to another existence)". An effect is not produced without a cause. Even if there is *karman* the seed of a new existence is the impurity or *mala*. Since [the liberated soul] is devoid of this [seed], how will it go to another existence ? There is an impurity which has a beginning; it is the illusion of five sorts,[51] etc.; now it is seen that there is obtention of a new existence for a soul which is devoid of this [illusion]. Therefore the mention of the word "anādi- (without beginning)" is done to eliminate it.

To give a conclusion to the description of the soul and to introduce the description of *mala*, etc. [the text says :] " ittham ātmā...".

Thus the soul has been described, placed in all its states. Now the endless group of bonds is told, O Brahman. 20

Because of the infinity of the adventitious bonds, with reference to the mass of these bonds, the group of the bonds, *mala*, etc. is an infinite *jāla*,'group'. But when each of the bonds themselves is said to be like a *jāla*,'net', because it covers the nature of the soul, — and that net is infinite —, then the infiniteness must be described for each bond. Firstly it is infinite because the *mala* is unmeasurable. And it is unmeasurable, because it pervades the infinite number of souls and it has an infinite number of powers (*śakti*). *Mala* has powers which obstruct the qualities of the souls. And these powers are situated in all the souls, one in each. Because of the infinite number of the souls, they are also infinite. In the same way the essence māyā is infinite, because it is unmeasurable. It is unmeasurable because it comprises an infinite number of transformations, and moreover because its powers are infinite. There are in *māyā* powers of producing transformations. Because of the infinity of transformations, they are also infinite. The products of *māyā* which consist of essences, components of the transmigratory body and worlds, are also infinite because, being situated in each soul, they are not limited. The worlds are situated in each current [of *māyā*][52] and because of the infinity of currents,are infinite. *Karmans* also are situated in each soul and are infinite because the [souls] are not limited and have infinite manifestations.

द्वितीयः पटलः

पाशविचारः

[२१७]प्रतिज्ञायार्थकथनायाह **अथानादिमल** इत्यादि ।

[२१८]अथानादिमलः पुंसां पशुत्वं [२१९]परिकीर्तितम् ।
[२२०]तुषकम्बुकवज्ज्ञेयं मायावापाङ्कुरस्य तत् ॥ १ ॥

[२२१]अथेत्यादिसूत्रोपन्यस्तमात्मानं व्याख्याय तदनन्तरम् उपन्यासक्रमेणैव मलादयो व्याक्रियन्त इति । मलिनीकरोति दृक्क्रियात्मकं तेजः [२२२]प्रच्छादयतीति मलः । स च नेदानीं मलिनीकरोति किंत्वनादिः प्रवर्तत एव । स [२२३]चैतत्कार्यकर्तृत्वे त्वनादिसंबन्ध इति यावत् । तत्संबन्धस्य चानिमित्तत्वात्तस्याप्यनादित्वं सिद्धमेव । [२२४]अनादिश्चासौ मलश्चेति । मलस्यानादित्वमात्रमुक्तं स्यात् । [२२५]न, अनादिसंबन्धत्वम् [२२६]"अनाद्यशुद्धिशून्यत्वात्" इत्यनेन गतार्थमपि भवति ।

केषामसावनादिमलः । **पुंसाम्** । अत्र च [२२७]मलस्यैकवचननिर्देशात्पुंसां बहुवचननिर्देशात् सर्वेषां मलवतां पुंसामेक एव मल इति । तच्च पुंसां **पशुत्वं परिकीर्तितम्** । तस्मिन्मले सति पुमांसः पशव इत्युच्यन्ते । कलादिभिश्च पाशैः [२२८]पाश्यन्त इति । एतदुक्तं भवति "पुंसां पशुशब्दप्रवृत्तौ कलादिपाशैः [२२९]पाश्यत्वे च तन्निमित्तम्" इति ।

किंच **तुषकम्बुकवदि**त्यादि । यथा तुषकम्बुकः [२३०]शालितण्डुलानामावापस्योच्छूनतायां

II. DISQUISITION ON THE BONDS

In order to tell the object [of this chapter] after an announcement [the text] says : "athānādimalaḥ...".

Now [is described] the beginningless *mala* of the souls; it is well-known as being their nature of bound souls; it is to be understood as chaff and husk for the ripening and germinating of *māyā*. 1

After describing the soul mentioned in the *sūtra* "atha..." (I. 2), [the text] describes *mala*, etc. according to the order of the mention there. *Mala* means that which "malinīkaroti" i. e. covers the radiance made of knowledge and action. And it is not only now that it does this action of covering, but it acts without beginning, that is to say it has a beginningless relation with the property of being agent of that action. Beginninglessness is established also for that relation, as it has no cause. [*Anādimala* is a *karmadhāraya* compound signifying :] *anādiś cāsau malaś ca,*"it is beginningless and *mala*". [Therefore one could object thus :] only the beginninglessness of *mala* will be told,[not the beginninglessness of its relation with each soul. We answer :] no, [*mala's*] property to have a beginningless relation [with the soul] has already been understood by "anādyaśudddhiśūnyatvāt (because it is devoid of the beginningless impurity)" (I. 19).

To whom does this *mala* belong ? "Puṃsām (to the souls)". And because of the mention here of a singular ending for the *mala* and a plural ending for the souls, [we understand that] there is only one *mala* for all the *mala*-affected souls. And that *mala* of the souls is "paśutvaṃ parikīrtitam (well-known as their nature of bound soul)", i. e. : when there is *mala* the souls are called "bound souls". *Paśu* means the soul which "pāśyate (is bound)" by the bonds, *kalā*, etc.[53] This has been told :" That [*mala*] is the cause for the use of the word *paśu* and for the property of being bound by the bonds, *kalā*, etc. ".

Moreover it is "tuṣakambukavat...". Chaff and husk are a cause for the *āvāpa* of rice grains, i. e. for the readiness [of seeds] to germinate, when they are swollen, and for the appearance of the germ; in the same way [*mala*] is the cause for the *āvāpa* of *māyā*, i. e. for

प्रसवाभिमुखीभावस्याङ्कुरोत्पत्तेश्च निमित्तम्, एवं [२३१]मायायाः शिवेच्छावशादावापस्य प्रसवाभिमुखीभावस्य कलाद्यङ्कुरोत्पत्तेश्च निमित्तमिति। एतदुक्तं भवति "यस्य हि तदस्ति तं प्रति माया प्रसवाभिमुखीभवति कलादींश्चोत्पादयति" इति।

किं च तत्सद्भाववश इत्यादि।

[२३२]तत्सद्भाववशोऽज्ञादिपाशौघः पौरुषः स्थितः।
[२३३]तस्मात्तत्तत्त्वतो ज्ञेयं मोक्षमक्षयमिच्छता[२३४] ॥ २ ॥

तस्य सद्भावोऽस्तित्वं तद्वशस्तदायत्तः, तत्सद्भावे भवति विद्यते न तदसद्भावे, **तत्सद्भाववश** इति। कोऽसौ। अचेतनादिसूत्रपठितो **ऽज्ञादिपाशौघः**। अज्ञ इत्यज्ञत्वं व्याघातभावत्वं शोध्यत्वं बोध्यत्वं चेत्यज्ञादयः। अज्ञादिपाशानां मलानामोघः। **पौरुषः** पशुत्वावकुण्ठितपुरुषवर्तित्वात्। **स्थितो** नागन्तुकः। [२३५]क्वैते चाज्ञादयः। मूलपाशपशुत्वे सति विद्यन्ते। [२३६]यथा च पशुत्वे सति पुरुषे स्थित इति, अन्यतमेष्वपि [२३७]सत्त्वादुत्पद्यत इति, एतेऽपि पाशा इति। न तु परमार्थतः पाशाः, किं तु पशुत्वसंनिरुद्धबलस्य पुरुषस्यैते [२३८]धर्मा एव। एवं सर्वानर्थमूलत्वं पशुत्वस्य व्याख्यातम्।

यस्मात्सर्वानर्थमूलम्, [२३९]**तस्माद्**च्छेदाय **तत्त्वतो ज्ञेयम्**। [२४०]न च तदविदितं व्युच्छेत्तुं शक्यम्। न च तस्मिन्नव्युच्छिन्ने सत्यक्षयो मोक्षो भवति। अतस्**तत्त्वतो** परमार्थतो **ज्ञेयम्** [२४१]अनुग्राह्याणाम् अक्षय[म्] शिवसायुज्यलक्षणं मोक्षं [२४२]कर्तुमिच्छता।

ये पशुमतप्रणीता मोक्षाः, ते तस्मिन्नव्युच्छिन्न एव भवन्तीति। अतस्ते क्षयधर्मिणः। कथम्। ये तावत्परमात्मादिषूपादानेषु लीनाः, [२४३]ते तेषु परिणमत्सु पुनर्निर्वर्तिष्यन्ते। येऽपि न क्वचिल्लीनाः केवलाः, तेऽपि [२४४]स्वानुष्ठितप्रक्षयवशात्तामवस्थां विहास्यन्तीति क्षयधर्मिणः। [२४५]शिवसायुज्यलक्षणस्तु मोक्षोऽक्षयः, न तत्र पुनरावृत्तिरिति।

its readiness to generate and for the appearance of the germ which is *kalā*, etc., under the pressure of Śiva's desire. That has been told : "*māyā* is ready to generate and begets *kalā*, etc. for the soul which possesses that [*mala*]".

Moreover "tatsadbhāvavaśaḥ...".

Depending on the true existence of [*mala*] the mass of bonds, ignorance, etc. which affect the soul, is established. Therefore that should be known in its true nature by one who desires total liberation. 2

"Tatsadbhāvavaśaḥ" means *tadvaśa* i. e. dependent on that *sadbhāva* i.e. the existence of that [*mala*] : if there is existence of that *mala*, it exists; if not, it does not exist. What is thus dependent ? "Ajñādipāśaughaḥ (the mass of the bonds)" which has been mentioned in the *sūtra* "acetanaḥ" (I. 6). The bonds, *ajña*, etc. are the ignorance, the being subject to obstruction, the fact to need purification and the fact to need awakening. "Ajñādipāśaughaḥ" means : the mass of bonds, ignorance etc. i. e. impurities. It is *pauruṣa* because it resides in the *puruṣa*, 'soul' crippled by its nature of bound soul. It is *sthita*, 'established' i. e. not adventitious. Where are ignorance, etc. situated ? They exist when the nature of bound soul, which is the basic bond, is there. And as [this group of ignorance, etc.] is told to be established in the soul, when there is the nature of bound soul, in the same way each one, among ignorance, etc. is born from the existence [of the nature of bound soul]. Therefore they are also bonds. But they are not fundamentally bonds, they are only properties of the soul the power (*śakti*) of which is blocked by its nature of bound soul. Thus is explained the fact that the nature of bound soul is the root of all miseries.

Because it is the root of all miseries, "tasmāt (therefore)", in order to extirpate it, "tattvato jñeyam (it must be known in its true nature)". It cannot be eliminated without being known. And if it is not eliminated, there is no unending liberation. Therefore it must be known "tattvataḥ" i. e. in its deepest essence, "icchatā (by one who desires)", among the souls fit for grace, to achieve a *mokṣa* (liberation) which is "akṣayam" i. e. consisting of equality with Śiva. The liberations which have been conceived by bound souls[54] take place when this bound nature has not been eliminated. Therefore they have the property to have an end. How ? Those [liberated souls] which have been reabsorbed in their material cause, the supreme self or other, will cease to be liberated when their causes have a new evolution. Those who are isolated, not being reabsorbed anywhere, will leave that state [of isolation] as the consequence of the decline of their *karman*. Therefore these liberations have the property to end. But the liberation which consists in equality with Śiva is without end; there is no return from it.

तत्कुतो ज्ञेयम् । पतिज्ञानादेव । यतः [२४६]**पतिज्ञानैकगम्यं तदि**त्यादि ।

[२४७]पतिज्ञानैकगम्यं तदितरेषामगोचरम् ।
तेन [२४८]तज्ज्ञानिभिर्मुक्तोऽशुद्धात्मा सोच्यतेऽबुधैः ॥ ३ ॥

अत्र चैकग्रहणमवधारणार्थम्, पतिज्ञानस्यैवैकस्य गम्यं तदिति । [२४९]अवधारणे फलं दर्शयति – **इतरेषां** पशुज्ञानानाम् **अगोचरम्** इति । [२५०]येन च कारणेनेतरेषामगोचरं **तेन तज्ज्ञानिभिरि**तरज्ञानिभिरशुद्धात्मैव मुक्त इत्युच्यते । **अबुधैरि**ति कारणं, यतस्तेऽबुधाः पशुत्वविषयबोधरहिता इति ।

अथ [२५१]तेषां सर्वार्थदर्शित्वात् कारुणिकत्वाच् [२५२]चायुक्तमनृतवक्तृत्वम् । किंतु तैरनुक्तत्वादश्वशृङ्गवदशुद्धिरेव नास्तीति । **यद्यशुद्धिरि**त्यादि ।

यद्यशुद्धिर्न पुंसोऽस्ति [२५३]सक्तिर्भोगेषु किंकृता ।
शुद्धे पुंसि न [२५४]तद्भोगो जाघटीति विपश्चितः ॥ ४ ॥

अशुद्धयाविद्ययाशुद्धस्य पुंसो भोगस्य क्रियाविषयेष्वनित्याशुचिदुःखानात्मस्वभावेषु [२५५]सक्तिर्भोगेषु । किमु[त] न हि शुद्धस्य निरञ्जनस्याशुद्धेषु सक्तिर्भवति । [२५६]अथाशुद्धिवादिनोऽपि रागतः सक्तिः, नाशुद्धित [२५७]इति । सत्यम्, किं तु न रागः शुद्धस्याशुद्धेषु सक्तिं कर्तुं शक्नोति । भोगाभ्यासतस्तर्हि भविष्यतीति । [२५८]**शुद्धे पुंसि** सति तस्य **भोग** एव तावन्न **जाघटीति** युक्तया युज्यते, [२५९]किमुत तदभ्यासः । तस्माच्च सक्तिरिति । किं कारणम् । यतो न हि शुद्धस्य शिवस्य भोगः संभवति । भोगो हि संज्ञानं स्यात् ।

That bound nature can be known from what ? Only from the knowledge given by the lord, because "patijñānaikagamyam...".

That [bound nature] can be understood only from the knowledge given by the Lord, is not the object of other [knowledges]. Therefore the ignorant upholders of these knowledges call "liberated" an impure soul. 3

And here the mention of "-eka- (unique)" aims at an exclusive determination : it is understood by a unique source, i. e. Śiva's knowledge only. [Then the text] shows the fruit of that exclusive determination : it is "agocaram (non-object)" "itareṣām" i. e. of the knowledges given by bound souls. And for the reason for which it is non-object of other knowledges, "tena" for this reason nothing else than a bound soul is called "liberated" "tajjñānibhiḥ" i. e. by the upholders of the other knowledges. "Abudhaiḥ" is the cause of that : because they are *abudha* i. e. deprived of the understanding of what is the bound nature.

If [one objects that] it is not correct to say that these [bound souls] speak the untruth, because they are omniscient and full of compassion, that [55]on the contrary, the impurity does not exist, like the horns of a horse, because it is not mentioned by them, [the text answers :] "yady aśuddhiḥ...".

If the soul has no impurity, what is the cause of its attachment to experience. If the soul is pure, its experience is absolutely improper, for one who knows. 4

Being impure because of "impurity" i. e. delusion (*avidyā*), the soul has an attachment to "bhogeṣu" i. e. the objects of the action of experience, the nature of which is non-eternal, impure, painful and non-self. All the more the soul which is "pure" i. e. without *mala*, has no attachment to the impure [objects of experience]. Now [one could object] that even for the upholder of the existence of impurity, attachment comes from the *rāga*, not from the impurity. That is true, but *rāga* cannot produce the attachment of a pure soul to impure objects. [If it is argued that] the attachment will come to the pure soul because of the repetition of experience, [the text answers :] if the soul is pure, first the experience itself "na jāghaṭīti" i. e. has absolutely no justification, all the more the repetition of experience. And therefore attachment [also will have no justification]. For what reason ? Because experience is not possible for the pure Śiva[56]. [If it existed for Śiva] experience would be consciousness. If [it is argued that experience] is a knowledge

[260]चिच्छक्त्युपरञ्जिता बुद्धिरिति चेत्, शिवशक्तिरियम्, अशुद्धगोचर उपरक्तत्वात्साप्यशुद्धेत्य-तोऽपि न युक्तिमान्। न हि शुद्धस्य निरञ्जनस्य शक्तिव्यक्तिरशुद्धा [261]दृष्टेति।

तत्र युक्तिमान् भवति, यतः पुंसश्चैतन्यं भोगकारणमस्ति, तेन हि [262]भोगमासादयति – नाशुद्धौ शुद्धिं कल्पयित्वान्यच्चैतन्यमपि कल्पनीयम् – अचेतनस्य भोगानुपपत्तेरिति। **अथ चेद्युक्तिमानि**त्यादि।

अथ [263]चेद्युक्तिमान्भोगः सा युक्तिर्नोपपद्यते।
[264]मुक्तसंसारवर्त्मस्थविशेषाप्रतिपत्तितः॥ ५॥

यद्युक्तया युक्तया **युक्तिमान्भोग** इति मन्यसे, **सा युक्तिर्नोपपद्यते**। **मुक्तसंसार-वर्त्मस्थविशेषाप्रतिपत्तित** इति दूषणम्। तया युक्तयाभ्युपगम्यमानया मुक्तसंसारवर्त्मस्थयोर-[265]विशेषः स्यात्, उभयोरपि चैतन्योपपत्तेः। अयं मुक्तोऽयं संसारवर्त्मस्थ इत्ययं विशेषो न स्यादिति।

तस्मादभ्युपगन्तव्य इत्यादि

तस्मादभ्युपगन्तव्यो विशेषः पुंमलात्मकः।
यस्मिन्नसति मुक्तात्मा [266]बद्धात्मा च सतीष्यते॥ ६॥

यस्मान्मलं विनायमविशेषदोषप्रसङ्गः, [267]**तस्माद**वश्यं तत्समाधानाया**भ्युपगन्तव्यः**। विशेषयतीति विशेषः। पुंसो[र्मु]क्तसंसारवर्त्मस्थयो**र्मलात्मकः** मलरूपः। कथमेकोऽपि सन् द्वयोर्विशेष इति - **यस्मिन्नसती**त्यादि। एकं सत्त्वेन विशेषयति [268]अन्यं चासत्त्वे[ने]ति।

नन्वन्य एव विशेषोऽस्ति। कोऽसौ। यस्य [269]मायात्मका विकारा विद्यन्ते स [बद्धः], न विद्यन्ते स मुक्त इति। विद्यते चास्माकमशुद्धिः पञ्चपर्वविपर्ययः। स यस्यास्ति स बद्धः।

coloured by the *śakti* of consciousness, [we answer :] this is Siva's *śakti* of consciousness and even the *śakti* would become impure because of being coloured in the field of impure objects. The experience receives no more justification from that argument. As a matter of fact one has never seen an impure manifestation of *śakti* for a pure stainless entity.

[One will object now :] in these conditions [experience] has a justification from the fact that the consciousness of the soul is its cause, since it is with the help of this [consciousness] that the soul gets the experience — one cannot postulate another [impure consciousness] by postulating impurity in purity —, because there is no possibility of experience by a non-conscious entity. "Atha ced yuktimān...".

If it is objected that the experience has a justification [in this way, the answer is :] this justification is not possible, because in that case there would be no understanding of the difference between the liberated soul and one which stands on the path of transmigration. 5

If you think that experience has a justification by the aforesaid argument, [we answer that] this justification is not possible. "Mukta-..." is the criticism. By the justification accepted by you, there would be no understanding of the difference between the liberated soul and one which stands on the path of transmigration, because of the possibility of consciousness for both; there would be no difference allowing to say "this one is a liberated soul, this one stands on the path of transmigration".

"Tasmād abhyupagantavyaḥ...".

Therefore one must accept the factor of differentiation consisting of soul's *mala*, in the absence of which the soul is accepted as liberated, in the presence of which it is accepted as bound. 6

Because, if there is no *mala*, there occurs that defect of absence of difference, therefore to suppress that defect one must necessarily accept [a factor of differentiation]. *Viśeṣa* means the factor "viśeṣayati (which differentiates)". It is "malātmakaḥ" i. e. consisting of *mala*, [factor of differentiation of] "puṃsoḥ" i. e. the liberated soul and the soul which stands in the path of transmigration. How, being unique, is [this *mala*] a factor of differentiation of two entities ? [The answer is :] "yasminn asati..." : it differentiates one by its existence, the other by its absence.

But one may object : there is another factor of differentiation. What is it ? The soul for which there are transformations made of matter, is bound; the soul for which there are none is liberated. And we have an impurity which is the five errors[57]. The soul which has

यस्य नास्ति स [२७०]मुक्त इति । विद्यमाना वा मायात्मका विकारा यस्यार्थसाधनाय प्रवर्तन्ते [२७१]स बद्धः, यस्य न प्रवर्तन्ते स मुक्त इति । यत्तावदुक्तित्रयेणापि विमुक्तस्य लक्षणमुक्तम-तस्तदयुक्तम्, यतः केवलस्य न तदस्ति, न चासौ [२७२]मुक्त इति । अमुक्तत्वं च तस्याज्ञत्वात्, सुषुप्त्यवस्थावस्थितासुवत् । यैरपि सर्वज्ञो मुक्त इत्युक्तः, तैरपि स चाभ्युपगतायामेवाखिलप्रक्रियायां [२७३]सर्वशब्दोऽपि विवक्षितः । न तेनैवासौ [२७४]परमार्थतः सर्वज्ञः शिवा[द्यप]रिज्ञानात् ।

यच्च [२७५]ब[द्ध]स्य लक्षणमुक्तम्, तन्निराकरणायाह - **तद्भावभाविन** इत्यादि ।

तद्भावभाविनो [२७६]भावाः सर्वे मायात्मकाः पशोः ।
द्विविधं साधयन्तीह [२७७]पुरुषार्थं परापरम् ॥ ७ ॥

तत्राद्यस्य पक्षस्य दूषणम् । तद्व्यतिरिक्तस्य मलस्य सद्भावे [२७८]मायात्मकभा[वाः] पशोः संसारिपुरुषस्य भवन्ति, [२७९]न तस्यासद्भाव इति ।

सर्वग्रहणं द्वितीयस्य पक्षस्य निराकरणार्थम् । न परं तस्य सद्भावे मायात्मका भावाः [२८०]तत्त्वभावभुवनभूताख्याः पशोर्भवन्ति, प्रत्ययाख्या अपि तत्सद्भाव एव भवन्तीति । प्रत्ययान्तःपाती च [२८१]विपर्ययः ।

तृतीयस्य पक्षस्योत्तरार्धेन निराकरणम् । न परं तद्भावभाविनो भावाः [२८२]सर्वे मायात्मकाः पशोः, किंतु तत्सद्भाव एव [२८३]द्विविधं साधयन्तीह भावमण्डले पुरुषार्थं परापरम् । परं सुखलक्षणम्, अपरं दुःखमोहलक्षणमिति । मतान्तराभिप्रायेण वा पुरुषार्थस्य परापरत्वम् । परं कैवल्यादिरूपम्, [२८४]अपरं सुखदुःखमोहरूपम् ।

इत्येवं पक्षत्रयोक्ता अपि भावाः स्वतो व्यतिरिक्ते मले निमित्ते सति संसारिणो [२८५]भवितुमर्हन्ति, नेतरथा मुक्तात्मनोऽपि प्रसङ्गात् । उपादानाधिकारो निमित्तमिति । कोऽयमुपादानाधिकारः । पुरुषभोगादानाय प्रवृत्तिरिति । [२८६]न तदपि, उपादानेन भोगं न मलं

this impurity is bound, the soul which does not have it is liberated. Or the soul for the realisation of whose purpose transformations made of *māyā* are set in motion, is bound; the soul for which they are not, is liberated. [To this we answer :] the characteristic mentioned for the liberated soul in these three declarations is not proper, because it does not belong to the liberated soul; and the soul which is qualified by that is not liberated. It is not liberated through its own ignorance of that, as [one does not lose his] breath in the state of deep sleep[58]. Those who say that the omniscient is the liberated soul, want to refer by the word *sarva* (omni-) to the complete process [of knowing] accepted by them[59]. By only that process the soul is not really omniscient, because of the absence of knowledge of Siva, etc.

And to reject the characteristic which has been told for the bound soul [in these three formulae, the text] says : "tadbhāvabhāvinaḥ...".

All things made of *māyā* exist for the bound soul when *mala* exists [for the same soul]; they help to realise in this world the twofold aim of the soul, the inferior and the superior one. 7

This is a critic of the first view[60]. If the *mala*, different from them, exists, things made of *māyā* exist "paśoḥ" i. e. for the transmigratory soul, but they do not exist in the absence of that *mala*.

The mention "sarve" is made to eliminate the second view[61]. In the presence of *mala* not only the things made of *māyā*, called essences, components of the transmigratory body, worlds and elements exist for the soul, but also those called *pratyayas* exist when there is *mala*. And the five errors are included in the *pratyayas*.

The third view[62] is eliminated by the latter half [of the stanza]. Not only all things made of *māyā* exist for the soul when *mala* exists, but also it is when *mala* exists that they help to realise "iha" i. e. in the realm of existence the twofold aim of the soul, the superior and the inferior one. The superior one is characterised by pleasure, the inferior one by pain and delusion. Or the superiority and inferiority of the aim of the soul [are mentioned by the author] thinking of other opinions : the superior one is liberation, etc., the inferior is made of pleasure, pain and delusion.

Thus the entities mentioned in the three views are fit to exist for the transmigrating soul, if the *mala* different from them exists by itself as a circumstance of their existence, not otherwise, because [otherwise] their existence would follow for the liberated soul. [One could object :] the circumstance of their existence is the setting in action of the material cause. What is the setting in action of the material cause ? It is its setting in motion to become object of experience by the soul. [We answer :] that is also not correct. It has

विना निर्मलः पुरुषो भोक्तुमर्हतीत्युक्तम् । पुरस्तात्कर्म तर्हि निमित्तमिति । कर्मापि किमर्थमेतान्करोति । पुरुषभोगादानायेति चेत्, समानः पूर्वेण । सर्वं चैतत्पुरुषगुणनिरोधके मले सत्यर्थवद्भवतीत्यभ्युपगन्तव्यो मल इति ।

एवं तावन्मलं व्याख्याय व्याकरोति मायातत्त्वम् - **मायातत्त्वमि**त्यादि

मायातत्त्वं जगद्बीजमविनाश्यशिवात्मकम् ।
[२८७]विभ्वेकमकलं सूक्ष्ममनाद्यव्ययमीश्वरम् ॥ ८ ॥

[२८८]मात्यस्यां प्रलये सर्वं जगदिति **माया** । [२८९]ततो नो सर्वं कार्यमिति **तत्त्वम्** । जगतो **बीजमु**पादानम् । तस्याविनाश्यादीनि [२९०]पदानि स्वरूपमभिदधते । पशुप्रोक्तेभ्यश्च जगद्बीजेभ्य-स्तन्निर्धारयन्ति । तत्र**विनाशि** अचेतनानामनेकेषां [२९१]विनाशित्वं दृष्टम्, सत्यप्यचैतन्येऽस्य स्यादेकत्वम्, ततो न विनाशित्वम् । किं चा**शिवात्मकम**चेतनम्, तत्कार्यमचेतनं दृष्ट्वानुमीयते । किं च [२९२]**विभु** पुरुषानन्त्यस्य भोगाय तिर्यगूर्ध्वमधःस्थितैः स्रोतोभिः सर्वकर्माणि सर्वत्र करोतीति । [२९३]किं **चैकम्** पक्षतुण्डादिभेदानामविभागाधिष्ठानमेकं दृष्टम्, अतः [२९४]कलादिकार्यभेदानामप्यविभागाधिष्ठानमेकं तदिति । किं [२९५]**चाकलम्** पुरुषार्थसाधनसमर्थकलादिविभागरहितम् । [२९६][अ]थान्यैर्ग्रन्थितत्वम् । [२९७]पुरुषार्थसाधनं नित्यं च पुरादिसंनिवेशवदनेकरुद्रभोग्यं चायुक्तिमत्क्लृप्तम् । कथमयुक्तिमत्त्वम् । [२९८]यतो न क्वचित्पुरादीनि नित्यानि दृश्यन्ते । नापि तत्संनिवेशादपि भोग्यमिति । यदि तन्न सकलं कथं तत्र मण्डलेशाः स्थिता इति । [२९९]न ते तत्र स्थिताः, किंतु तत्समानदेशत्वात्तत्र स्थिता [३००]इत्युच्यन्ते । य एव तस्याधिकारदेशः स एव तेषामपीति । किं च **सूक्ष्मम्** न

already been told that the pure soul is not fit to experience objects with the help of the material cause, without the *mala*. In that case, [one will object :] the acts of yore are the circumstance. [We answer :] why do the acts also cause the existence of those [things made of *māyā*] ? If you say it is for making them objects of experience by the soul, the situation is the same as before. And all that has a purpose if there exists the *mala* which obstructs the qualities of the soul. Therefore *mala* must be accepted.

After explaining the *mala*, [the text] explains the essence *māyā* : "māyātattvam...".

The essence *māyā* is the seed of the world, is not subject to destruction, is not made of śiva-ness, is omnipresent, unique, has no parts, is subtle, without beginning, without wear, sovereign. 8

Māyā is that in which all the universe *māti*, "is contained" at the time of re-absorption[63]. Because from that [*māyā*] all the products are issued for us, it is an essence (*tattva*) [of everything]. It is "bījam", i. e. the material cause of the world. The words "avināśi", etc. express its nature. They distinguish *māyā* from the causes of the world taught by bound souls[64]. Among these words "avināśi" : one sees that the property of being subject to destruction belongs to unconscious things which are manifold; even though the essence *māyā* is devoid of consciousness it must be unique; therefore it is not subject to destruction. Moreover it is "aśivātmakam" i. e. without consciousness; that is inferred after seeing that its products have no consciousness. Moreover it is "vibhu" i. e. it produces everywhere all objects of action through currents[65] in opposite directions, above and below, for the experiences of an infinity of souls. And it is "ekam" : one sees only one undivided location,[the egg of the peacock] for the different parts of body produced [from it], the feathers, the beak, etc.; therefore this *māyā* is a unique undivided location for its different products, *kalā*, etc. And it is "akalam" i. e. devoid of divisions such as parts, etc. able to realise the aim of the soul. [One could object that] it is intertwined with other entities. [One answers :] an entity which is a means of realisation of the aims of the soul, which is eternal, subject to the placement in itself of *puras*, etc., and enjoyed by many Rudras, is imaginary and has no justification. How is it devoid of justification ? Because one sees nowhere *puras*, etc. which are eternal; and this [*māyā*] is not an object of experience even by placement of [*puras*, etc.] in it. But,[one may object,] how are the Lords of *maṇḍalas* residing in *māyā*, if it has no parts ? [We answer :] they are not residing in *māyā*; they are told to reside in it, because they have the same place; the place of undertakings of this [essence *māyā*] is the place of their undertakings also. Moreover it is "sūkṣmam" i. e. non-gross, as it has been told. If [it is objected that] it is intertwined with other entities [which are gross, one answers that] a manifested entity which has no

स्थूलमित्युक्तम् । [301]अथान्यैर्ग्रन्थितत्वम् । व्यक्तमनादिमत्क्लृप्तम् । न च तदनादिमद्बुद्धितत्त्ववत्, [302]व्यक्तस्याव्यक्तपूर्वकत्वादिति । [303]किं **चानादि** । कारणशून्यत्वाच्च यदनादि [304]न तत्सर्वात्मना परिणमते । किं तु शक्त्यात्मनावस्थिताः सन्तो विकारास्तत उत्पद्यन्ते व्यक्तिमासादयन्ति । [305]येषां सर्वात्मना जगद्बीजं परिणमते, तेषामनित्य एव विकारः प्राप्नोति, न पूर्व इति । किं **चाव्ययम्** न तस्य विकारशक्तयो [306]व्ययं गच्छन्ति । किं **चेश्वरम्** [307]सर्वाधिकरणमापूरकत्वात्, उपादानेन सुपूरितो विकारः [308]पुरुषार्थसाधनमिति, भविनां च भोजकत्वादिति ।

तस्मात्कालकले इत्यादि सूत्रद्वयम् ।

तस्मात्कालकले रागविद्याव्यक्तं [309]गुणान्धियम् ।
[310]बुद्धितत्त्वादहंकारं तन्मात्राणीन्द्रियाणि च ॥
तन्मात्रेभ्यश्च भूतानि सर्वं च [311]क्रमशोऽसृजत् ।
[312]विद्याविद्येश्वरेशानः शिवशक्तिसमर्थितः ॥९-१०॥

कला च कला चेत्येकशेषः । कालश्च कला च **कालकले** । [313]तत्रैकः कलाशब्दो नियतिमभिधत्ते, द्वितीयस्तु कलामेव । कथं कलाशब्दो नियतिमभिधत्ते । यतः सापि कलयति प्रेरयतीति नियतिः कर्मफलभोजकत्वेन । उक्तं च प्रेर्यमाणे नियत्येति । **रागविद्याव्यक्तं गुणानि**त्यत्र [314]गुणेभ्यः पृथगव्यक्तमुक्तम्, अध्वनि तु प्राधानिकशब्देन गुणान्वक्ष्यति । सामान्यशास्त्रप्रसिद्धया तेभ्यो व्यतिरिक्तमव्यक्तम्, तैः शुद्धैस्तच्छुद्धमेव दृष्टमित्यभिप्रायः । न वा, [315]तत्र स्रोतस्यव्यक्तस्य भुवनत्वेन व्यवस्थानमस्तीति । कथं प्रधानशब्देन गुणतत्त्वं विवक्षितमिति । तदनन्तरं बुद्धितत्त्वश्रवणाद्योगिनामधिष्ठानाभावाच्च । तत्राव्यक्तानन्तरे हि योगिनो गुणतत्त्वान्येव श्रूयन्ते । **सर्वं चे**ति यदिह [316]नोक्तम्, अध्वनि चान्तरालेऽण्डस्याभिधायके सामान्यशास्त्रे च [317]प्रसि[द्धं] सूक्ष्मेभ्यो भूतेभ्यः स्थूलानां प्रभूताख्यानां भूतानां च पञ्चकम् । [318]तच्चा**सृजदि**ति स[र्वं] चैतत्कालादि भूतान्तं

beginning is imaginary. And such [a manifested entity] is not beginningless, like the essence *buddhi*, because the manifested is preceded by the unmanifested. Moreover [the essence *māyā*] is "anādi". And an entity which has no beginning because it has no cause, does not evolute in the whole of itself; but transformations which are established in it potentially, take birth from it, i. e. obtain manifestation. For those for whom the seed of the world evolutes in the whole of itself, only a temporary transformation has a chance to occur, not one which has already occurred previously. Moreover [the essence *māyā*] is "avyayam" i. e. its powers of transformations do not decrease. Moreover it is "īśvaram" i.e. the location of everything, because it fills up [everything], — as the transformation which is well filled up by its material cause is a means of realisation of the aims of the soul —, and because it causes the transmigrating soul to have experiences.

A group of two *sūtras* : "tasmāt kālakale...".

From this [essence *māyā*] the Lord of Mantras and of Vidyeśvaras empowered by Siva's *śakti*, created successively [one from the other] time, two *kalās*, *rāga*, *vidyā*, the unmanifested, the [three] *guṇas*, *buddhi*, from the essence *buddhi* the *ahaṃkāra*, the *tanmātras* and the *indriyas*, from the *tanmātras* the elements, and everything. 9-10

"Kālakale" means *kālaś ca kalā ca* (*dvandva* compound signifying 'time and *kalā*'), *kalā* being the one word remaining from the expression *kalā ca kalā ca*[66]. Thus one word *kalā* expresses destiny, the second one the *kalā* itself. How does the word *kalā* express the destiny ? Because destiny also *kalayati* i. e. impells; therefore destiny [is a *kalā*] as it impells to the experience of the fruits of *karman*. And it has been told "when it is impelled by destiny...". In "rāgavidyāvyaktaṃ guṇān" the *avyakta* is mentioned apart from the *guṇas*, but in the chapter on *adhvans* the text will refer to the *guṇas* with the word *prādhānika* (IV. 37). The intention is that because of the well-known character of the general teaching the *avyakta* is different from the *guṇas*; but this pure *avyakta* itself is seen through the pure *guṇas*[67]. Or it is not thus, the *avyakta* is established as a world in this *srotas* [of *guṇa-tattva* called *prādhānika*][68]. [But] how does the text want to mean the essence *guṇa* through the word *pradhāna* ? Because we hear the mention of the essence *buddhi* immediately after, and because [without the *guṇa-tattva*] there will be no location for yogins. Immediately after *avyakta* the essence *guṇa* is revealed [as location] for yogins. "Sarvaṃ ca" i. e. what has not been told here, which is well-known in [the chapter] on *adhvan* and in the common teaching which describes the universe-egg, i. e. the pentad of the gross elements called *prabhūta* issued from the subtle elements. "Asṛjat" : [he created] that, i. e. all that begins with time and ends with the elements, not from one essence, but

नैकस्मात्तत्त्वात्, किं तु [**क्रमशोऽसृ**]जदिति । तस्माच्चाहंकारादिक्रम उक्त एव । अनेन तु धीपर्यन्तान्यपि क्रमेणासृजदिति ज्ञापयति । कुत एतत् । विच्छेदपाठात् । [३१९]अन्यथाविच्छिन्नमेव पठितं स्यात् । किं कुतोऽसृजत् । यद्यस्यात्र संनिहितं [३२०]तत्ततः । तत्र [३२१][का]लादित्रितयमप्येकावच्छेदविशिष्टत्वान्मायातत्त्वादिति । असंदिग्धमेव रागादित्रयमप्येकावच्छेदविशिष्टत्वादतिसंनिहितायाः कलातः । [३२२]एवमतिसंनिहितादव्यक्ताद्गुणान्गुणेभ्यो धियमिति ।

कोऽसृजदिति । **विद्याविद्येश्वरेशानः** । किं शिवः । न, **शिवशक्तिसमर्थितः** । शिवशक्तेरतिसंनिकर्षादनन्तेशः ।

किं तत्त्वसर्गमेव । **भावानि**त्यादि ।

[३२३]भावान्प्रत्ययसर्गांश्च भूतानि भुवनानि च ।
सोऽसृजद्भगवानीशः सर्वं [३२४]मायात्मकं जगत् ।। ११ ।।

भावान्धर्मादीन्बुद्धिरूपाख्यान्, [३२५]**प्रत्ययसर्गांश्च** सिद्ध्यादिकान् [३२६]सामान्यशास्त्रप्रसिद्ध्या बुद्धितः, **भूतानि** शरीराणि भुवनेभ्यः, – कालादीन्येव तत्त्वानि क्रीडाभूमित्वेन संनिविष्टानि भुवनान्युच्यन्ते –, तानि च । किमन्यो [३२७]भावादीनसृजदिति । स एवा**सृजदि**ति । **भगवान्** अनन्तेशः । **सर्वं मायात्मकं जगदि**ति सर्वं चैतत्तत्त्वादिभुवनान्तजगत् प्राक्छक्तिरूपेणावस्थितं मायायां, तस्याः सकाशात्प्रोक्तेन क्रमेणोत्पादितमनन्तेशेनेति । अतः सर्वं मायात्मकं [३२८]मोहात्मकं च मोहयति पुरुषम्, अश्रेय एव श्रेयस्तया ग्राहयतीति । उपसंहारश्चायं मायात्मकस्य तत्त्वस्येति ।

[३२९]अथ कर्मबन्धः । प्राक्प्रोक्तम् अशुद्धितः ससाधनो भोगः पुरुषस्य भवतीति । इदानीं [३३०]कारणान्तरसमुच्चयतः कर्मतश्चेति – [३३१]**कर्मतः परिणामोऽस्ये**त्यादि ।

कर्मतः परिणामोऽस्य जगतस्त्रिगुणात्मकः ।
[३३२]शान्तघोरविमूढात्मा नितान्तविषमस्ततः ।।१२।।

"kramaśaḥ" [one from the other in succession]. Therefore the sequence *ahaṃkāra*, etc. has already been told [as derived from the previous one by "tasmāt...kramaśaḥ"; it was not necessary to repeat "buddhitattvāt..."]. But the text reveals thus that [the essences from time] upto *buddhi* were also created in succession one from the other. How [does it reveal this] ? By the interrupted enumeration. Otherwise the enumeration would have not been interrupted. [The Lord] created what from what ? What in this list is closed to another term, was created from that one. The group of three, time, [destiny and *kalā*] is issued from *māyā*, because they are qualified by one and same delimitative property[69]. Without doubt, the group of three, *rāga*, [*vidyā* and *avyakta*] also is issued from the proximate *kalā*, because they are qualified by one and same delimitative property[70]. In the same way from the proximate *avyakta guṇas* are created, from *guṇas buddhi*.

Who did the creation ? "Vidyāvidyeśvareśānaḥ". Is it Siva ? No, it is a Lord "śivaśaktisamarthitaḥ" i. e. *Ananteśa*, because he is the closest soul to Siva's *śakti*.

Has he done only the creation of the essences ? [The text answers :] "bhāvān...".

This sovereign Lord has created the factors [of the transmigratory body] and *buddhi's* productions, the bodies and the worlds. All that universe is made of *māyā*. 11

"Bhāvān" i.e. *dharma*, etc. which are called the forms of *buddhi*; "pratyayasargāṃśca" i. e. *siddhi*, etc.[71] issued from *buddhi*, well-known through the general teaching, "bhūtāni" i. e. the bodies issued from the worlds, —the essences, time, etc., placed as pleasure-grounds [for these bodies] are called 'worlds' —, and these ["bhuvanāni" i. e. the worlds]. Did another [soul] create these factors, etc. ? [The text answers:] he alone created them. "Bhagavān" i. e. *Ananteśa*. "Sarvaṃ māyātmakaṃ jagat": and all that universe starting from the essences upto the worlds, which was previously standing potentially in *māyā*, was produced from it by Ananteśa in the afore-mentioned succession. Therefore all that universe made of *māyā* and of delusion deludes the soul and impels it to take as the highest good what is not so. This is the conclusion with regard to the essence *māyā*.

Now the bond of *karman*. It has been told previously that there is experience with its means of realisation, for the soul, because of *mala*. Now [it is told that] there is a group of other causes and *karman* : "karmataḥ pariṇāmo 'sya...".

From *karman* derive the transformation into this universe and the transformation of the three *guṇas*, the nature of which is peaceful, dreadful or deluded, and which is very unequal. 12

[333]कर्मणा भोगदानाय प्रवृत्तेनापेक्षितत्वात्**कर्मतः परिणाम** उद्भवोऽस्य भुवनाख्यस्य जगतः । यश्चायं त्रिगुणात्मको भावप्रत्ययाख्यपरिणामः [334]सोऽपि कर्मत उपादानात् । कुतस्त्रिगुणात्मकः । यतः शान्तघोरविमूढात्मा । सत्त्वादयो हि यथासंख्यं शान्तघोरविमूढात्मानः, अयमपि शान्तघोरविमूढात्मा त्रिगुणात्मकः । तत्र धर्मज्ञानवैराग्यैश्वर्याख्यः शान्तात्मा । अधर्मावैराग्यानैश्वर्याख्यो [335]घोरात्मा । अज्ञानाख्यो विमूढात्मा । एवं सिद्धितुष्ट्याख्यः शान्तात्मा । अशक्त्याख्यो घोरात्मा । विपर्ययाख्यो विमूढात्मा । संक्षेपतो वा सुखदुःखमोहाख्यक्रमेण शान्तघोरविमूढात्मा । कुत एतत् । [336]**कर्म[त]** इति । **नितान्तविषमस्ततः** अनेकरूपोऽत्यर्थं विषमश्च [337]कर्मत इति ।

[338]**कर्मतश्च शरीराणी**त्यादि ।

कर्मतश्च शरीराणि [339]विविधानि शरीरिणाम् ।
कर्मतः सर्वमेवेदं सुखदुःखात्मकं फलम् ॥१३॥

कर्मावष्टब्धेभ्य उपादानेभ्यः शरीराण्युत्पद्यन्ते, यतो **विविधानि** विविधं च कर्मेति । एतदुक्तं भवति । यज्जातीयानि यादृशान्येव कर्माण्युपभोक्तव्यानि, तज्जातीयानि तादृशान्येव शरीराण्युत्पद्यन्ते । अतः कर्मावष्टब्धेभ्य इति । किं च **कर्मत** आलम्बनात् **सर्वमेवेदं** [340]**सुखदुःखात्मकं** सुखदुःखमोहोपरक्तं **फलं** वेदनाख्यमिति ।

तेन कर्म प्रकुर्वन्तीत्यादि ।

तेन कर्म प्रकुर्वन्ति लब्धदेहाणवोऽसकृत् ।
[341]पशुत्वादन्वितात्मानो [342]भोगविप्लुतचेतसः ॥१४॥

येन च कारणेन कर्मतः [343]ससाधनं फलमिति प्रमाणतो [344]निश्चितम्, तेन कर्म प्रकुर्वन्ति लब्धदेहाणवोऽसकृत् ।

Because *karman*, when set in motion to give experiences, needs it, "karmataḥ" [from itself] is derived "pariṇāmaḥ" i. e. the birth "asya jagataḥ" [of this universe] called 'worlds'. And also the transformation called 'factors [of the transmigratory body] and products of buddhi', which is "triguṇātmakaḥ (made of the three *guṇas*)", is derived from *karman* as its material cause. Why is it made of the three *guṇas* ? Because it is "śāntaghoravimūḍhātmā" : in fact *sattva*, etc. are respectively of peaceful, dreadful and deluded nature; this transformation also, being of peaceful, dreadful and deluded nature, is made of the three *guṇas*. Among the three [the transformation] which is called *dharma*, knowledge, dispassionateness, mastery, is of peaceful nature; that which is called *adharma*, non-dispassionateness, non-mastery is of dreadful nature; that which is called ignorance is of deluded nature. In the same way that which is called realisation and satisfaction is of peaceful nature; that which is called impotency is of dreadful nature; that which is called error is of deluded nature. Or in a short style that which is called pleasure, pain and delusion, is of peaceful, dreadful and deluded nature respectively. From what does that derive ? "Karmataḥ (from *karman*)". "Nitāntaviṣamas tataḥ" : this transformation, being of several natures is very unequal ["tataḥ" i. e.] because of that *karman*.

"Karmataś ca śarīrāṇi...".

And from *karman* derive bodies of different species for the souls. From *karma* derives all this, which is its fruit made of pleasure and pain. 14

The bodies are born from their material causes supported by *karman*, because they are of different species and because *karman* is of different kinds. This has been told : "bodies are born, being of the same species and kind as the *karmans* which have to be experienced; therefore they are born from [their material causes] supported by *karman*". And "karmataḥ (from *karman*)" as its support derives "sarvam evedaṃ sukhaduḥkhātmakaṃ phalam" i. e. the fruit called "sensation" coloured by pleasure, pain or delusion.

"Tena karma prakurvanti...".

Therefore souls receive bodies and perform *karmans* many times. Because of their bound nature they are connected with [*māyā*, products], their mind being submerged in experience. 14

Because it is concluded from a proof that a fruit with its means of realisation is derived from *karman*, for this reason the souls obtain bodies and perform *karmans* many times.

नन्विदं फलमश्रेयः । कथमस्य सिद्धये कर्म कुर्वन्ति । अश्रेयश्च दुःखमोहात्मकं तावत्स्वरूपत एव । [३४५]सुखात्मकमपि प्रयाससाध्यत्वाद् दुःखमोहानुरक्तत्वात् [३४६]सातिशयत्वात् क्षयत्वाच्चाश्रेयः । तत्सत्यम्, किं तु पशुत्वान्निमित्तान्नोर्ध्वं निरतिशयं श्रेयः पश्यन्तोऽधोमुखाश्च सन्तो मायाविकारैश्चान्वितात्मानो भोगे च कर्मफले विशेषतः प्लुतं [३४७]परतरश्रेयस्त[या] गतं चेतो येषां ते । एतदुक्तं भवति । न ते [३४८]तदश्रेयस्त[या] पश्यन्ति प्रागुक्तेन न्यायेन सुखलवास्वादनलुब्धाः सर्वमेव परश्रेयस्तया पश्यन्तीति । तेन तत्सिद्ध्यर्थं कर्म कुर्वन्तीति ।

[३४९]यत्तावदुक्तम्, कर्मतः फलं पशुत्वाच्चोक्तलक्षणाः सन्तः कर्म कुर्वन्तीति, अत्र केचिदाहुः - किं कर्मणा पशुत्वेन वा । अन्यदेव निमित्तमस्ति । किं तत् । भोगाभिलाषः, यतो न निरभिलाषस्य [३५०]मुक्तस्य पुंसो भोगोऽस्तीति । अपर आह - किं पशुत्वेन, कर्मैव केवलमस्तु, यतो [३५१]न क्षीणकर्मणो मुक्तपुंसो भोगोऽस्ति । अन्य आह - किं कर्मणा, पशुत्वमेव केवलमस्तु, [३५२]यतः पशुत्वादेव केवलाद्ग्रन्थितत्वे महातेजादिमण्डलेशरुद्रास्वादनं फलमासादयन्तीति ।

यदुक्तं तावद्भोगाभिलाषो निमित्तमिति, तन्न । भोगाभिलाषो न हि [३५३]भोगसाधनाच्छरीरसंबन्धात्प्रागूर्ध्वं भवेत् । यदि प्राक्, स च न भोगास्वादनं विनेति भोगास्वादनमपि प्राक्प्राप्नोतीति, ततश्च निष्प्रयोजनत्वाद्बन्धो न भवेत् । अथोर्ध्वम्, ततश्चानिमित्तो बन्धः स्यात्, [३५४]अनिमित्तत्वाच्च मुक्तस्यापि प्रसज्यत इति नष्टो मोक्षः ।

यच्चोक्तम्, कर्मैव केवलमस्त्विति, तन्न तस्यैवाभावप्रसङ्गात्, यतः पशुत्वं विना निर्निवारणः सर्वज्ञत्वादिधर्मः, न कश्चिदपि [३५५]किंचित्कर्म कुर्यात् । कर्म च विना न बन्धः । [३५६]बन्धाभावाच्च न मुक्तिः, कर्माभावाद्वा, यतो भवतां पक्षे केचित्कर्मण एव [३५७]सुचरिता

But [one may object thus :] the fruit [derived from *karman*] is not the highest good. How do the souls accomplish acts with the aim to realise the highest good. And that which consists of pain and delusion is not the highest good by its own nature; that which consists of pleasure also is not the highest good, because it is obtained by effort, coloured by pain and delusion, it has always something superior to itself and it is decreasing. [To this objection we answer :] it is true, but it is because of their bound nature that the souls do not look upwards towards the highest good without superior and, looking downwards, are "anvitātmānaḥ" [connected] with *māyā's* products, have their mind specially "plutam" [submerged] in the experience, fruit of *karman*, i. e. are attached to it as the highest good. This is told : "They do not see that [the experience] is other than the highest good, as told previously; being eager of tasting a particle of pleasure, they see everything as the highest good". Therefore to realise that they perform acts.

About that which was told first, namely that a fruit derives from *karman* and that because of their bound nature the souls with the mentioned characteristics perform acts, about that some say : what is done by *karman* or by the bound nature here ? There is another cause [they say]. Which cause ? The desire of experience, because a liberated soul which has no desire has no experience. Another says : what is the use here of the bound nature, let *karman* alone be [the cause of experience], since the liberated soul whose *karman* is consumed, has no experience. Another says : what is the use of *karman*, let the bound nature alone be [the cause], since, when they are tied by their bound nature alone, souls obtain a fruit which is the tasting of a great light, etc. the rank of Maṇḍaleśa, or Rudra.

To that which was told first, namely that the cause is the desire of experience, [we answer :] no, since there cannot be any desire of experience before and after the relation with a body which is the means of realisation of the experience. It [the desire] exists before, as there is no desire without tasting of experience, there must be also tasting of experience before and, therefore, there will be no bond (relation with a body and other means), since it will have no purpose. If [the desire] exists after, then the bond will also be without cause; and since it has no cause, it may occur also for the liberated soul; thus the liberation is lost.

And to that which has been told also, namely that *karman* alone can be [the cause, we answer :] no, because there will follow the absence of acts themselves, since without the bound nature the qualities of omniscience, etc. will have no obstruction, nobody will perform any act. And without acts there is no bond. And there will be no liberation, because of the absence of bondage, or because of the absence of acts, since in your view some accept liberation to occur through a mere well-performed act. Or let there be acts. However without the bound nature nothing will be able to bind the soul which has no

न्मुक्तिमिच्छन्ति । भवतु वा कर्म, तथापि पशुत्वं विना न निर्निवारणं [३५८]कश्चिद्ग्रन्थयितुं शक्नुयात् । बन्धाभावाच्च न मुक्तिः । न [३५९]ह्यबद्धो मुच्यत इति ।

यच्चोक्तम्, पशुत्वमेव केवलमस्त्विति, तन्न, पशुत्वे सत्यपि विज्ञानकेवलस्य बन्धादर्शनात् । बन्धं च [३६०]विना न मुक्तिः, यतो भवद्भिरुक्तं [३६१]शिष्यसुखबोधहेतुर्जगदुत्पत्तिरिति । अस्यार्थः - शिष्याणां सुखाय मुक्तये बोधः, तदर्थं जगदुत्पत्तिरिति । एतदुक्तं भवति - न विना जगच्छब्दवाच्यानि शरीरकरणानि प्रबोधः, बोधं च विना न सुखमेव, तदर्थं जगदुत्पत्तिरिति ।

अपर आह - किमेतैः परीक्षितैः । जगद्बीजमेव [३६२]यं प्रति वर्तते तस्य बन्धो भवति, यस्मान्निवर्तते तस्य मुक्तिरिति । [३६३]कुतो निमित्तात्प्रवर्तते । स्वभावत एवेति । यत्रान्यनिमित्तं न संभवति, तत्र स्वभावोऽङ्गीक्रियते । अत्र पुनराम्नायेन फलसाधनाय विहितं कर्मास्ति । यतः कर्माम्नायश्च [३६४]प्रमाणतया मतः, ततः कर्मतो निमित्तात्प्रवर्तते, कर्माभावाच्च निर्वतत इति गम्यते । कर्म [३६५]च न पशुत्वं विनेत्युक्तम् ।

एवमेतेषां प्रमाणविरुद्धानां पक्षाणां निराकरणायाह - **असद्भावे तयो**रित्यादि ।

[३६६]असद्भावे तयोः पुंसां बन्धमुक्ती न जातुचित् ।
भवेतां [३६७]भवतस्ते वै प्रमाणात्प्रतिपत्तितः ॥ १५ ॥

तयोः [३६८]कर्मपशुत्वयोरन्यतरस्या**सद्भावे पुंसां** प्रोक्तन्यायेन **बन्धमुक्ती न जातुचिद्भवेताम्** । इष्यते च भवद्भिः । [३६९]बन्धमुक्ती सर्वात्मवादिनामविवादतो **भवतः** । **ते वै** कर्मपशुत्वे बन्धमुक्त्यन्यथानुपपत्तिलक्षणात्**प्रतिपत्तित** इत्येवं कर्मपशुत्वे समुच्चयतो व्यवस्थापिते ।

इदानीमिदं वक्तव्यम् । [३७०]कियन्ति वस्तूनि जगति वर्तन्ते । तेषु सत्स्वस्य के वा भवन्तीति - [३७१]**कर्माशु[द्धीत्या]**दि ।

obstruction. And because of the absence of bonds there will be no liberation, since that which has not been bound is not liberated.

And to what has been told also, that the bound nature alone may be [the cause of experience], [we answer :] no, because we do not see any bond for the soul liberated through knowledge, even though it has the bound nature. And without bond there is no liberation, since you have told "śiṣyasukhahetur jagadutpattiḥ" which means : the birth of the universe is for the purpose of awakening the disciples to *sukha*, i. e. liberation. It has been told : "there is no awakening without the bodies and instruments named by the word 'universe' and there is no beatitude at all without the awakening; for this purpose there is birth of the universe".

Another says : what is the use to examine these [*karman*, etc. as causes of experience] ? There is bondage of the soul with regard to which the seed of the universe itself starts to be active, and liberation of the soul for which it stops to be active. For what reason does it start to be active ? By its proper nature only. When another cause is not possible, the proper nature is accepted. To this [objection we answer :] on the contrary, the traditionally transmitted texts prescribe acts for the realisation of the fruits. Because the traditionally transmitted texts about acts are accepted as authoritative, we understand that [the seed of the universe] becomes active because of *karman* and stops by the absence of *karman*. And it has been told that there is no *karman* without the bound nature.

In order to reject these views which are conflicting with the means of right knowledge, [the text] says "asadbhāve tayoḥ...".

In the absence of [any] of these two (*karman* and bound nature) the souls would have no bondage or liberation at all. The latter two exist; the former two also, indeed, in virtue of the proof that they are understood [from the former]. 15

In the absence of one of the two, i. e. *karman* and bound nature, the souls would have no bondage and liberation at all, as it has been told previously. And this is desired by you. Bondage and liberation exist, for all upholders of the soul, and no one questions that. "Te vai" i. e. *karman* and bound nature, are proved by the understanding we have of them on the basis of the impossibility otherwise of bondage and liberation. Thus *karman* and bound nature are established coordinately.

Now this has to be told : how many [fundamental] realities are in the universe ? In their presence what does exist [for the soul] with regard to this [universe] ?

There exist *karman*, *mala*, śiva-ness; in their presence there exist,

[३७२]कर्माशुद्धिशिवत्वानि तेषु सत्सु भवन्त्यमी ।
[३७३]त्रयोऽर्थाः सर्वजगतो [३७४]भोगभोक्तृत्वमुक्तयः ॥ १६ ॥

कर्मादीनि जगति वर्तन्ते । तत्र **कर्म** कर्षत्वेन वर्तते, **अशुद्धिः** शिवत्वावरणकत्वेनाधोनियामकत्वेन च वर्तते, **शिवत्वं** दृक्क्रियात्मकं सामर्थ्यं चैतन्यमात्मगुणत्वेन वर्तते । **तेषु** च कर्मादिषु **सत्सु भवन्त्यमी त्रयोऽर्थाः सर्वजगतः** सर्वस्य जन्मवतो जन्तुचक्रस्य यथासंख्येन **भोगभोक्तृत्वमुक्तय** इत्यसाधारणकार्यनिर्देशः । तत्र कर्मणोऽसाधारणं कार्यं भोगः, यतो विज्ञानकेवलस्याशुद्धौ [३७५]शिवत्वे च सत्यपि न भोगोऽस्तीति । अशुद्धेरसाधारणं कार्यं भोक्तृत्वम्, यतः शुद्धशिवत्त्वे सत्यपि विद्यमानमपि कर्म [३७६]तद्भोक्तुं न प्रवर्तते । शिवत्वस्य [३७७]चासाधारणं कार्यं मुक्तिः, यतो मुक्तस्य सर्वज्ञत्वं सर्वकर्तृत्वं च श्रूयते । न च तादृग्विधमचेतनत्वादशुद्धेः कर्मणो वा कार्यं भवितुमर्हति । न ह्यचेतनोपादानः [३७८]चिद्गुणोऽस्ति । शिवत्वस्य वा तत्कथं कार्यं भवत्येव । वृत्तिमतो विकारस्वलक्षणवृत्तिः कार्यम् । शिवस्य वा भावः । पदार्थः शिवाख्यः शिवत्वम् । तच्च जगत्यस्योर्ध्वं [३७९]प्रयोक्तृत्वेन मलस्याधोनियामकत्वेन च वर्तते । तस्य चासाधारणं कार्यं मुक्तिः, [३८०]यतो न तां कुर्वन् पाशात्मकं किंचिदपेक्षते । न चाशुद्धिः [३८१]कर्म वा तां करोति, यतस्तयोः तत्प्रतिबन्धनमेव, नापि जगत्ताभ्यां स्वयमात्मानं मोचयितुं शक्नोति । यदि हि तच्छक्नुयात्, न च योक्तुं भवेत् । अतोऽन्येन बलीयसा जगत्ताभ्यां [३८२][मोमु]च्यत इति । येन च तन्मुच्यते, तच्छिवत्वम् । एतदर्थं चैतत्सूत्रं द्विरूपस्यापि शिवत्वस्य समुच्चयार्थम् ।

इदं प्रासङ्गिकं सूत्रद्वयं व्याख्यातम् । कर्मात्र यत्तत्किंरूपमिति । **कर्म तद्द्विविधमि-त्यादि** ।

कर्म [३८३]तद् द्विविधं भोग्यं धर्माधर्मात्मकं पशोः ।
आभोगस्थायि तद्विद्यात्फलद्वयविरोधि च ॥ १७ ॥

[३८४]सुखदुःखमोहत्वेन परिणतं कर्म भोग्यं । **फलद्वयविरोधी**ति विरोधोऽत्र [३८५]प्रतिबन्धो न विनाशः, धर्माधर्मात्मकं तावदधर्मफलेन धर्मफलेन च बलीयसाधिकेन [३८६]विरुध्यत इति ।

for everyone in the world, three things, experience, agency of experience, liberation. 16

In the universe there is *karman*, etc. *Karman* is present there as attracting [the soul]. *Mala* is present as covering the śiva-ness and maintaining the soul downwards. Śiva-ness which is consciousness or power made of knowledge and action, is present as a quality of the soul. And when "teṣu" i. e. *karman*, etc. are present, there exist, "sarvajagataḥ" i. e. for all the circle of creatures which have births, three things, experience, agency of experience and liberation respectively. Thus here are mentioned the particular respective effects [of the three]. The particular effect of *karman* is the experience, since the soul liberated through knowledge [from *karman*] has no experience, even though the *mala* and śiva-ness are present in it. The particular effect of *mala* is the agency of experience, since even in the presence of pure śiva-ness [the soul] does not set itself into action to experience even the presently existing *karman*. And the particular effect of śiva-ness is liberation, since omniscience and omni-action are revealed for the liberated soul. And such an effect cannot be produced by *mala* or *karman*, because they are devoid of consciousness. That whose material cause is non-conscious is not endowed with the quality of consciousness. Or how is that an effect of śiva-ness ? An effect is a transformation, the proper characteristic of which is alteration, and it belongs to an entity subject to transformation. Or the essence Śiva i. e. śiva-ness is the entity called Śiva. And it is present in the universe as impeller of the soul upwards and as maintainer of *mala* downwards. And its particular effect is liberation, since [Śiva], when giving liberation, does not need anything made of a bond. *Mala* and *karman* do not give liberation, since they are an obstacle to it. Nor the universe by itself can liberate the soul from these two. If it could do that, it would not exist to bind it also. Therefore the universe strives for liberation [of the soul] from these two with the help of another stronger entity. That with the help of which there is liberation is śiva-ness. The present *sūtra* aims at this, i. e. at coordinating śiva-ness under its two forms[72].

These two incidental *sūtras* have been [thus] commented. Of what nature is the *karman* [mentioned] here ? [The text answers :] "karma tad vividham...".

Thus *karman* is of many kinds, an object of experience made of *dharma* and *adharma* for the soul. It should be known as lasting till the experience and obstructed by the two fruits. 17

Karman transformed into pleasure, pain or delusion is an object of experience. "Phaladvayavirodhi" : here *virodha* is obstruction, not destruction : the *karman* made of *dharma* and *adharma* is obstructed by a superior, stronger *adharma* fruit and *dharma* fruit [respectively].

धर्माधर्मयोर्व्याख्यातम् - **धत्ते लोकानिमानि**त्यादि ।

[३८७]धत्ते लोकानिमान्सर्वान् [३८८]प्रीतिं च पुरुषे पराम् ।
[३८९]धर्मस्तेनोच्यते तज्ज्ञैरधर्मस्तद्विपर्ययात् ॥ १८ ॥

लोकान् [३९०]दर्शनसंप[द्यु]क्तान्प्रकाशांस्तज्जातीयेषु भोग्येषु **धत्ते** धरणं करोतीति धर्मः । अधर्म**स्तद्विपर्ययात्** तद्विपर्ययसाधनान्न धर्मः । नासौ लोकान्धत्ते नापि च [३९१]प्रीतिं, किंत्वलोकानसात्त्विकान्राजसांश्च तज्जातीयेषु भोग्येषु धत्ते, अप्रीतिं च दुःखमोहात्मिकां धत्त इति ।

धर्मसाधनसंवित्तिरित्यादि ।

[३९२]धर्मसाधनसंवित्तिराम्नायादेव जायते ।
[३९३]तन्मूलत्वात्स्मृतेः चैव ताभ्यामेव परस्य च ॥ १९ ॥

आम्नायादेवेत्यवधारणं [३९४]कथम्, यतः स्मृतेरपि जायते । स्मृतेरप्याम्नायमूलत्वादाम्नायादेवेत्यदोषः । ताभ्यामेव श्रुतिस्मृतिभ्यां परस्याधर्मस्य [३९५]साध[न]संवित्तिर्जायत इति प्रतिषेधार्थं चैतत् । शैवेऽपि कर्मोक्तं तदपि कर्मसामान्यात् संसारहेतुरिति प्रसक्तम् । तन्निषेधायेदमाह - यस्य [३९६]साधनसंवित्तिराम्नायात्स्मृतेश्च जायते तत्कर्म [३९७]संसारहेतुरिति । स्मृत्याम्नायग्रहणं च समस्तपशुदर्शनार्थम् ।

किं पूर्वस्मिन्कर्मण्यशेषप्रलीने सत्युत्तरमुत्पद्यते, इतः पूर्वस्मिन्नुपभुज्यमान एवेति । [३९८]**उन्नत्यवनती** इत्यादि ।

[३९९]उन्नत्यवनती [४००]यद्वत्तुलाकोटयोर्व्यवस्थिते ।
[४०१]कर्मणोर्विलयोत्पत्ती तद्वदुत्तरपूर्वयोः ॥ २० ॥

पूर्वस्मिन्नुपभुज्यमान एवोत्तरमुत्पद्यत इति यावत् । यतश्चैकस्मिन्कर्मण्युपभुज्यमानेऽन्यदुत्पद्यते, अन्यस्मिंश्चान्यत्, तेनेदं कर्म संतानत्वादावलीभूतं दृष्टमिति ।

[Karman is now] commented in its *dharma* and *adharma* forms : "dhatte likān imān..."

Knowers call *dharma* that which bears all these lights and the highest happiness in the soul, *adharma* the contrary. 18

Dharma is that which "dhatte" i. e. does the action to bear "lokān" i. e. the lights connected with the richness of knowledge with regard to the objects of experience of same class. "Adharmas tadviparyayāt" : *adharma* is that which is not *dharma* because it is the instrument of realisation of the contrary; it does not bear light, nor happiness, but non-light, non-*sattva*, *rajas*, with regard to the objects of experience of the same class; it bears non-happiness which is pain and delusion.

"Dharmasādhanasaṃvittiḥ...".

The knowledge of the means of realising *dharma* is born from the traditionally transmitted texts only, and also from *smṛti*, because the latter is based on the former; and from the same sources derives the knowledge of the other (*adharma*). 19

How is this restrictive delimitation "āmnāyād eva",done, since [the knowledge of dharma] arises also from *smṛti* ? There is no defect in this, since *smṛti* is based on the tradition, [the knowledge of *dharma*] arises from them only. "Tābhyām eva" i. e. from the same tradition and from *smṛti* arises the knowledge of the means of realising "parasya" i. e. the *adharma*. And this knowledge aims at prohibiting it. [One could object that :] the act mentioned in texts revealed by Śiva, since it shares with others the quality to be an act, risks to be a cause of transmigration. In order to reject this [the text] says that the act, the knowledge of the means of which arises from tradition and *smṛti*, is a cause of transmigration. And the mention of tradition and *smṛti* intends to mean all the views of bound souls.

Does the ulterior act arise when the anterior act is completely destroyed, or when the anterior act is being experienced ? [To this the text answers :] "unnatyavanatī...".

The rise and destruction of the ulterior and anterior acts are established like the movements upwards and downwards of the poles of a scale. 20

The meaning is : when the anterior act is being experienced, the ulterior one arises, because, when one act is being experienced another arises, and when the latter is being

किमियं कर्मावली [४०२]पू[र्वान्तोपे]ता, उत नेति । इयं चैतन्यस्य व्यञ्जिका, [४०३]अन्याशुद्धिवदावारिका । कुतो बन्धाख्यया प्रोच्यत इति [४०४]च । **असंस्थे**त्यादि ।

असंस्था मुक्तिपर्यन्ता [४०५]द्विकर्मप्रतिरोधतः ।
प्रोच्यते[४०६]ऽसावणोर्बन्धः सुकैवल्यनिरोधिका ॥२१॥

नास्याः संस्था प्रतिष्ठा पूर्वान्ता विद्यत इति । किमेवं परान्तोज्झितापि । न, **मुक्तिपर्यन्ता** । सुकैवल्यं शिवसमानता, तन्निरोधिका । इयं बन्ध इति प्रोच्यते । एतदस्याः खल्वशुद्ध्या सह साधर्म्यम्, यतो यावदियं नोपभुक्ता [४०७]नि[र्जी]र्णा वा तावत्सुकैवल्यं न भवत्येवेति । [४०८]मायापि चैतन्यस्य व्यञ्जिका न, अशुद्धिवदाच्छादिका । सापि सुकैवल्यनिरोधिकैव बन्ध इति प्रोच्यते । यतो यावन्मायावदसावपि साधिकारा तावत्सुकैवल्यं न भवत्येवेति, अत उच्यते चाविशेषेण बन्धत्रयस्याप्येतदेव बन्धत्वम् । परासंस्थानिरोधकमिति परा संस्था [४०९]सुकैवल्यम्, तन्निरोधकमिति । किमर्थमवधार्यते - यावदियं द्विरूपाधिकारता तावत्सुकैवल्यं न भवत्येवेति । **द्विकर्मप्रतिरोधतः** । यतोऽवश्यं [४१०]द्विरूपनिरधिकारानन्तरमेव सुकैवल्यं भवतीति ।

इदानीमशुद्धेरस्य चाधिकारस्य [४११]साध[र्म्यं] वैधर्म्यं चाह - **अनादिः पौरुषी**त्यादि ।

[४१२]अनादिः पौरुषी कारा मुक्त्यन्ताविकृता निजा ।
[४१३]मायेया कार्मिकी नैव मुक्त्यन्तापि विधर्मतः ॥ २२ ॥

[४१४]नास्या आदिरुत्पत्तिर्विद्यत इत्य**नादिः** । **पौरुषी** पुरुषगुणनिरोधकत्वेन वर्तत इति । **कारा** बन्धनमशुद्धिः । **मुक्त्यन्ता** नात्रान्तो विनाशः किं तु कारात्वनिवृत्तिः, अनादित्वात् । मायावत्प्रसवधर्मिणी मा भूदिति । **अविकृता** न कार्यात्मना विक्रियते । **निजा** सहजा

experienced another arises. Thus this *karman* appears to be a chain, since it is a lineage [of acts].

Is this chain of acts endowed with an anterior limit, or not ? Is it a factor of manifestation of consciousness, or of covering [of the same] like another *mala* ? Why is it called by the denomination of bond ? [To these questions the text answers :] "asaṃsthā...".

This [chain of acts] has no [initial] base and ends in liberation; it is called a bond of the soul, it obstructs the true liberation, because of the obstruction done by the two *karmans*. 21

For this [chain of acts], there is no "saṃsthā" i. e. an establishment, an anterior limit. Is it in the same way devoid also of an ulterior limit ? No, it ends with liberation. It is obstructing *sukaivalya* i. e. the similarity with Śiva. It is called 'bond'. This is, indeed, its similarity with *mala*, because as long as it is not completely experienced or without seed [of further acts], liberation does not occur. *Māyā* also is not a factor of manifestation of consciousness, it is a factor of covering, like *mala*. *Māyā* also obstructs the true liberation and is called a 'bond'. Because as long as, like *māyā*, this [chain of acts] is active, true liberation does not occur, for this reason the nature of bond is mentioned for the three entities (*karman, māyā, mala*) without differentiation. [The nature of bond is told to be] "parāsaṃsthānirodhakam"[73] i. e. obstructing the *parāsaṃsthā* namely the true liberation. Why is it concluded that as long as there is activity in the two forms [of *karman*] there is no liberation ? That is "because of the obstruction done by the two *karmans*"[74] : because, necessarily, only after the two forms of *karman* are without activity, liberation occurs.

Now [the text] says the similarity and the difference of the *mala* and of this activity [of karman] : "anādiḥ pauruṣī...".

***Mala* is without beginning, resides in the soul, ends in liberation, is without transformation, innate; it is not born from *māyā* and from activity, even though it ends at the time of liberation, because of its dissimilarity. 22**

"Anādiḥ" means : which has no "ādiḥ" i. e. birth. "Pauruṣī" means : which resides [in the soul] as obstructor of its qualities. "Kārā" means a bond, i. e. the *mala*. "Muktyantā (ending in liberation)" : the end here is not destruction, but the cessation of the nature of bond, because *mala* has no beginning. *Mala* should not be subject to procreation, like *māyā*; [therefore the text says :] "avikṛtā" i. e. which is not transformed into products.

नागन्तुका । एतदुक्तं भवति - अनादिसंबन्धत्वादामुक्तेर्न वियुज्यत इति । **मायेया कार्मिकी नैव** - मायातत्त्वजन्या मायेया, कर्म व्यापारः तज्जन्या कार्मिकी । नन्वियं [४१५]द्विरूपा मुक्तयन्ता । सत्यम्, मुक्तयन्तापि [४१६]स[ती] विधर्मतो नैवंविधा ।

किं मुक्तयन्तत्वातिरेकेण । अन्यतः [४१७]पूर्वाद्वा मुक्तित्वं बन्धत्वं च ।

[४१८]प्रकरणोपसंहारायाह **मायेयमित्यादि** ।

[४१९]मायेयमाणवं कार्ममेतावदणुबन्धनम् ।
एतच्चोक्तं मया सर्वं संक्षेपात् कनकाण्डज ॥ २३ ॥

इदानीं [४२०]त्रिविधबन्धनमनूद्य तस्य च यद्बन्धत्वं तद्विमुक्तये शिवादुपायः प्रवृत्तस्तमाह **तस्मात् प्रविततादित्यादि** ।

[४२१]तस्मात्प्रविततात् बन्धात्परासंस्थानिरोधकात् ।
दीक्षैव मोचयत्यूर्ध्वं शैवं धाम नयत्यपि ॥ २४ ॥

दीक्षैवेत्यवधारणमवबोधादिनिवृत्त्यर्थम् । [४२२]एतावता ये पशुमतप्रोक्ता ते पाशव्यङ्ग्यत्वात् पाशरूपत्वाच्च [४२३]नास्यार्थस्य साधका इत्युक्तम् । येऽप्यत्रोक्तास्ते दीक्षाङ्गत्वप्रसिद्धया प्रतिपाद्यन्त इत्यवधारितदीक्षैवेति । [४२४]शैवं धाम शिवधाम तत्तुल्यं धाम तेज इति शिवत्वं तत् । नयति प्रापयति तदस्य व्यनक्तीति ।

शिवधामेत्यादि

[४२५]शिवधामार्पितस्यास्य भोगभोक्तुर्न जातुचित् ।
भोक्तृत्वमधिकारित्वं [४२६]पतिकृत्यानुकारिता ॥२५॥

"Nijā" i. e. innate, non-adventitious. This has been told : "because it has a beginningless relation, it is not separated [from the soul] before liberation". "Māyeyā kārmikī naiva" : [it is not the impurity] *māyeyā* i. e. born from the essence *māyā*, nor *kārmikī* i. e. born from *karman*, namely activity. One could object that [this chain of acts] of two forms [*dharma* and *adharma*] ends at the time of liberation [and, therefore, the *mala* is not different]. [We answer that] it is true, but [the *mala*], even though it ends at the time of liberation, is not the same [impurity] because of its different properties. What is the use,[one could again object,] to differentiate it by the property to end at the time of liberation ? [We answer that without this difference] it would be the state of liberation and a bond [at the same time] in other conditions [than the present state of bondage, i. e. after liberation] or before [liberation].

In order to conclude the present subject [the text] says : "māyeyam...".

The bondage of the soul is made only by *māyā*, *mala* and *karman*. And this has been told by me in a short form, O God born of the golden egg. 23

Now, after reminding the threefold bond and its nature of bond, [the text] says the means received from Siva to be freed from it : "tasmāt pravitatāt...".

***Dīkṣā* alone rids [the soul] from this protracted bond obstructing the higher liberation, and leads upwards to the light of Siva. 24.**

The exclusive determination [expressed by *eva* in] "dīkṣaiva" aims at excluding knowledge, etc. By that much it is told that the [means of liberation] propounded in the doctrines of bound souls, are not means to realise this end, because they are manifested by bonds and consist of bonds. Those which are propounded in the present [śaiva] doctrine, are mentioned because they are well-known as ancillaries to the *dīkṣā*. Thus the exclusively determined *dīkṣā* [is the means of liberation]. "Saivaṃ dhāma" means "dhāma" the light of Siva, i. e. similar to [the radiance of] Siva; it is the śiva-ness [of the soul]. [The *dīkṣā*] "nayati" leads to that [śiva-ness], i. e. manifests the śiva-ness of the soul.

"Sivadhāma...".

For this agent of experience to whom Siva's radiance has been brought, there is no more state of experiencer, nor of having a function, nor of acting under Lord's will. 25

For this soul agent of experience who is "śivadhāmārpitasya" i. e. whose

शिवधाम शिवत्वं [४२७]तदर्पितमभिव्यञ्जितमस्येति अस्य भोगभोक्तुः पुरुषस्य शिवधामार्पितस्य सतो न जातुचिद् भोक्तृत्वादयो भवन्तीति । भोक्तृत्वं भोगक्रियाकर्तृत्वं [४२८]यत्सकलस्य दृष्टं तत् । अधिकारित्वं च यत्प्रलयकेवलस्य च विज्ञानकेवलस्य च दृष्टम् । पतिकृत्यानुकारिता [४२९]या सकलात्प्रभृत्यनन्तेशं यावद् दृष्टवतीकृत्यादौ पश्चात्कारित्वं कारिता । पत्येच्छामात्रेण प्रवृत्ते सतीदं [४३०]कर्म कुर्वन्तीत्यनन्तरं ये प्रवर्तन्ते पतिकृत्यानुकारिणां तेषां भावः पतिकृत्यानुकारिता । स्वेच्छारहितव्यवहारित्वमिति यावत् ।

अत्र कारणमाह - **भवोद्भवे**त्यादि ।

भवोद्भवपदातीतो [४३१]निष्कम्पार्चिरिव स्थितः ।
मुक्तो व्यक्तशिवत्वोऽसौ कृतकृत्यो यतस्ततः ॥ २६ ॥

इति [४३२]स्वायम्भुवसूत्रसंग्रहे [४३३]पाशविचारपटलो द्वितीयः ॥

[४३४]**भवपदं** सर्वमेव कलायुक्तमणुत्वं [४३५]प्रलयाकल[त्वं] मायातो भवनार्हत्वा-द्भवपदम्, विज्ञानकेवलत्वमधो भवति शुद्धविद्यात इति भवपदम् । [४३६]तस्मादूर्ध्वं यद्भवति तत्सर्वमेव मनुनाथाद्यनन्तान्त**मुद्भवपदम्** । तदतीतोऽयम् । तत्र च पदद्वये प्रोक्तव्यवहारित्वमस्ति [यत्] तदतीतत्वात् । अयं दीक्षितो [४३७]देदीप्यमानो निष्कम्पार्चिरिव स्थितः । कुतो भवपदातीतः । यतो [४३८]मुक्तः सर्वबन्धनैः । कुतश्चोद्भवपदातीतः । यतो व्यक्ता-शेषशिवत्वोऽसौ । अत एव च **कृतकृत्यो** निष्पादितप्रयोजनः । नैतत्संबन्धि किंचित् पुनः पत्युः कर्तव्यमस्ति । यतश्च कृतकृत्यस्ततो न जातुचित्तस्य भोक्तृत्वादयो न भवन्तीति ॥

इति स्वायम्भुवसूत्रसंग्रहे द्वितीयस्याध्यायस्य सद्योज्योतिष्कृता टीका समाप्ता ॥

"śivadhāma" namely its śiva-ness "arpitam" i. e. has been manifested, the states of experiencer, etc. do not exist anymore. *Bhoktṛtva* is the quality of agent of the action to experience which is seen for the *sakala* soul. *Adhikāritva* (state of having a function) is seen for the soul liberated at the time of *pralaya* and the soul liberated through knowledge. "Patikṛtyānukāritā" means : *kāritā* i. e. Lord's quality to make [the souls] from the *sakalas* upto Ananteśa act [*anu* i. e.] after having made them to know initially[75]. [Or] "patikṛtyānukāritā" means the quality of the *patikṛtyānukārins* i. e. those who act after [having understood] that they accomplish any action when it has been set in motion by the Lord through his mere desire[76]; the meaning is thus : the quality of those who do not act according to their own desire.

[The text] says the cause of that : "bhavodbhava-...".

[The soul which has received *dīkṣā*] has gone beyond the worlds of *bhava* and *udbhava* and, there remains similar to a flame which does not tremble, because it is liberated, it has its śiva-ness manifested, it has accomplished its task. 26

"Bhavapada-" : all that which is united with *kalā*, i. e. the nature of bound soul and the nature of soul liberated at the time of *pralaya*, because that which is fit to be born from *māyā* is "bhavapada (world of births)"; the nature of soul liberated through knowledge, because it is below the essence *śuddhavidyā*, is also *bhavapada*. All that which is above, from the lord of *mantras* upto Ananta, is "udbhavapada-". [The soul which has received *dīkṣā*] is beyond that, because it is beyond the property to have the activity prescribed in these two domains. This soul which has received *dīkṣā*, intensely shining, stays there like a flame which does not tremble. Why is it beyond the domain of *bhava* ? Because it is set free from all the bonds. Why is it beyond the domain of *udbhava* ? Because its full śiva-ness is manifested. It is, therefore, "kṛtakṛtyaḥ" i. e. it has accomplished its aim. There is nothing more in connection with this aim, which has to be executed for the Lord. Because this soul has accomplished its aim, it has no more nature of experiencer, etc.

तृतीयः पटलः

[४३९]अनुग्रहशक्तिः

प्राग् ज्ञानं प्रवर्तत इत्यनेन शक्तिः संसूचिता, [४४०]यतो वक्ष्यति या शक्तिर्देवदेवस्य ज्ञानं सैवेति । पुरापि [४४१]च शिवेच्छया पुरानन्तेत्येवमादिना शक्तिरुक्ता । अतो [४४२]मलीकरणादि शिवसायुज्यान्तं पुरुषार्थकारित्वप्रधानत्वात् प्रधानं शक्तिः । ततश्चासौ सर्वात्मना परिज्ञाता, तया च ज्ञातया शक्तिमान् [४४३]ज्ञात एवेति । तस्य तादृग्विधा शक्तिः का [क]स्यासौ, किंविशिष्टा शक्तिश्चेति । अथ [४४४]**देवादिदेवस्ये**त्यादि ।

अथ देवादिदेवस्य [४४५]शिवस्यामिततेजसः ।
[४४६]सर्वानुग्राहिका शक्तिरमोघा बलशालिनी ॥ १ ॥

[४४७]**अथे**त्यादिसूत्रोपन्यस्तात्मादिशिवत्वसन्तानार्थान् व्याख्यायानन्तरं तत्रैव ज्ञानशब्देन संसूचिता शक्तिर्व्याक्रियत इति । **सर्वानुग्राहिका** सर्वेषां [४४८]चेतनानामचेतनानामनुग्राहिका [४४९]उपोद्बलिका । तथानुगृहीतानि यानि तानि स्वकार्यनिष्पत्तौ [४५०]समर्थितानि भवन्ति । [४५१]ननु तिरोभाविकापि शक्तिः परिदृश्यते । सत्यम्, तिरोभावस्यानुग्रहं [४५२]कुर्व[ती] पुंसस्तिरोभावेत्युच्यते । न पुनः कस्यचित् [४५३]तिरोभावाय शक्तिः प्रवर्तत इति ।

किं **चैकानेकविभागेने**त्यादि ।

एकानेकविभागेन संस्थितासौ शिवेच्छया ।
विद्याविद्येश्वरेशानी भाति [४५४]सादिभवे पदे ॥ २ ॥

यथा ह्येका सवितुर्दीधितिः प्रकाशविकासित्वधर्मिकाब्जमुकुलसंबन्धात् [४५५]तत्प्रकाशयन्ती प्रकाशिकेत्युच्यते, यदा तत्संबन्धात्तदेव परिपाकगतं विकासयति तदा [४५६]विकासिकेत्युच्यते,

III. THE POWER OF GRACE

Sakti (power) has already been well indicated by "jñānaṃ pravartate ([from Siva] knowledge proceeds)" (I. 2d), since [the text] will say "that which is the *śakti* of the god of gods, that itself is knowledge" (V. 4). And even before, the *śakti* has been mentioned by "śivecchayā purānantā... (by Siva's desire the infinite, primordial [*Sakti*]...)" (I. 16). Because it consists mainly of [Siva's] property to impel [the souls] to act for their aims, from binding the soul to *mala* upto granting liberation, the *śakti* is a main entity. And, therefore, [if] it is known through all its nature, through it, once it is known, the possessor of the *śakti* is known. Who is the *śakti* ? To whom does it belong ? And how is it characterised ? [The text answers :] "atha devādidevasya...".

Now, the prime god of gods, Siva whose effulgence is immeasurable, has a *śakti* which gives grace to all, efficient, endowed with force. 1

After explaining the subjects, from the soul upto the śiva-ness, mentioned in the formulae "atha..." (I. 2), [the text] explains the *śakti* indicated by the word *jñāna*, "knowledge" in the same formula. "Sarvānugrāhikā" : "anugrāhikā" i. e. which gives strength "sarveṣām (to all)" i. e. to conscious and unconscious beings. The beings thus favoured with grace become able to accomplish their actions. But one may object that the *śakti* appears also to be obscuring [the faculties of the soul][77]. [We answer :] that is true, the *śakti* accomplishing the grace to obscure the soul is called "obscuring". But the *śakti* does not enter into action to obscure any soul.

Moreover "ekānekavibhāgena...".

This unique [*śakti*] is well-established in manifold divisions, following Siva's desire; she rules the Lords of *vidyās* and *avidyās*; she shines in a domain which is ahead of *bhava*. 2

One and same ray of the sun, which has the property to shed light and to open [flowers], being in contact with a lotus-bud, sheds light upon it and is, therefore, called 'illuminator'; but when the bud has reached maturity and when, being in contact with it, it opens it, then it is called 'opener'. In the same way the one and same *śakti* of Siva, who

एवमेकैव शिवशक्तिर्ज्ञानक्रियाधर्मिकार्थेषु संबन्धात्तान् [४५७]प्रज्ञापयन्ती ज्ञानमित्युच्यते, यदा तत्संबन्धात्तेषां धात्वर्थविलक्षणोत्क्षेपणादिलक्षणवत्क्रिया भवति तदा क्रियेत्युच्यते । एकापि **सत्यनेकविभागेन संस्थितासौ** यावच्चेतनाचेतनं वस्तुजातं तावता भेदेन [४५८]संस्थिता, यावच्च सर्गस्थितिसंहारतिरोभावानुग्रहाख्यं सन्तानभेदं [४५९]कृत्यजातं तावता भेदेन संस्थिता, यच्च पुमर्थसाधनं शिवस्य कायादि तावता भेदेन संस्थिता । **शिवेच्छये**ति [४६०]पूर्व[मे]वास्येच्छाख्यायाः शक्तेर्व्यापारो भवति, अनन्तरं च शक्तिरनेकविधा विभागेन संतिष्ठत इति, अतो व्यापाराणां क्रमवत्त्वाच्छिवेच्छया प्रयुक्ता शक्तिरनेकविभागेन संस्थितेत्युच्यते ।

नन्विच्छातोऽन्या शक्तिः, [४६१]अनन्तेत्यादि सूत्रविरोधः । सा च परिणामिनी । परिणामित्वेऽचेतनत्वादिदोषदुष्टा, न चेद् [४६२]अनेकधापरिणामित्वाच्च । उपचारतोऽनेकविभागेन संस्थिता न मुख्यतः । किमत्रोपचारबीजमिति [४६३]**विद्याविद्येश्वरेशान्या**दि । विद्याः सप्तकोटिसंख्याता मन्त्राः, अविद्याः सर्व एव पाशाः, केचिच्च पशव ईश्वरास्तासामेव विद्याविद्यानाम् । ते च द्विरूपाः, शुद्धा अशुद्धाश्च । शुद्धा विद्येश्वराः, अशुद्धा अविद्येश्वराः पशव एव भुवनपतयः । तेषामीशानी तानधिष्ठाय [४६४]चेष्टयति प्रवर्तयतीत्यधिष्ठा[न]भेदात् शक्तेर्भेदः । तांश्चाधिष्ठाय [४६५]सर्गादीनि कृत्यानि करोतीति कृत्यभेदात् पुनर्भेदः । अधिष्ठातृत्वादेव ज्ञानपूर्वकत्वदर्शनाद्यावन्तश्चामी [४६६]क्रियाशक्तेर्भेदास्तावन्तो ज्ञानशक्तेरपि द्रष्टव्याः । यावन्तश्च शक्तेर्भेदाः [४६७]तावन्तस्तदवियुक्तत्वात् शिवस्यापि वेदितव्याः । [४६८]कायेन्द्रियादिमतोऽधिष्ठातृत्वदर्शनात् शिवस्य कायेन्द्रियादिभेदेन पुनः शक्तिर्भिद्यते । अत एव सकलः शिवः शक्तिकलायुक्तत्वात् । परमार्थतस्तु [४६९]निष्कलः पाशकलासंसर्गशून्यत्वात् ।

[४७०]भवोद्भवपदार्थतो भेदितत्वात् तदन्तःपातिनी शक्तिर्मा भूदिति । **भाति सादिभवे**

has the property of knowledge and action, is called 'knowledge', when, being in contact with objects, she gives knowledge of them; and she is called 'action', when through the same contact she is action with regard to them, being different from the activity signified by verbal root and having such characteristics as pushing upwards, etc.[78] Though it is unique, it is well-established in manifold divisions, i. e. it is established in as many divisions as there are classes of conscious and unconscious things; and it is established in as many divisions as there are actions, differentiated by the order of their sequence, called creation, maintenance, resorption, obscuration and grace; it is established in as many divisions as there are means of realisation of the soul's aims, for instance, a body, etc. for Śiva. "Śivecchayā" : in the beginning there is activity of the Lord's *śakti* called 'desire'; then the manifold *śakti* establishes itself in divisions; therefore, because actions have a sequence in time, when it is impelled by Śiva's desire, the śakti is told to be established in manifold divisions.

One could object : [thus] the *śakti* is different from the desire; this is conflicting with the *sūtra* "...anantā... [by Śiva's desire that] infinite [primordial *śakti* comes to the soul]" (I. 16)[79]. And [in that case] it is subject to transformation. If it is subject to transformation it is vitiated by the defects of non-conscious nature, etc., since, if it is not [non-conscious], it is not subject to multiple transformations. [One answers that the *śakti*] is established in manifold divisions through false superimposition, not as a reality. [But] what is the source of the false superimposition in this case ? [The author] says it in "vidyāvidyeśvareśānī". The *vidyās* are *mantras* numbering seven crores. The *avidyās* are all the bonds. A few souls are Lords of all these *vidyās* and *avidyās*. They are of two kinds, pure and impure. The pure ones are the Vidyeśvaras, the impure ones are the Avidyeśvaras, who are bound souls, the Lords of the worlds. She is their "īśānī" i. e. residing in them she sets them into motion, she makes them to act. Thus through the difference of her locations the *śakti* is differentiated. And residing in them (Vidyeśvaras, etc.) she accomplishes creation, etc. Thus through the difference of her actions she is again differentiated. Because of her nature of resident [in many Vidyās, etc.], since one sees that action is always preceded by knowledge, one should see as many differentiations of the *śakti* of knowledge, as there are for the *śakti* of action. And because Śiva is never non-connected with the *śakti*, we should understand that he has as many differentiations as his *śakti*. Because Śiva is seen to reside in beings having a body, sense-organs, etc., by the difference of these bodies, sense-organs, etc. of Śiva his *śakti* is again differentiated. Thus Śiva is possessed of parts because he is united with the parts of his *śakti*. But the ultimate truth is that Śiva is without parts, because he is devoid of any association with the parts of the bonds.

The *śakti* should not be included in *bhava* and *udbhava*[80], because she receives a

पदे । भवोद्भवपदयोरादौ भवतीति । शिवः शक्तिः शिवसायुज्यगाश्चेत्येतदादिभवपदम् । “भाति सातिभवे पदे” इत्यपरः पाठः । भवोद्भवपदे अतीत्य भवतीति । तदेव शिवाद्यतिभवमुच्यते । [४७१]“भाति सैवोद्भवे पदे” इत्येकेषां पाठः । तथापि [४७२]भवपदादूर्ध्वं भवतीति प्रभवतीत्यनेन साधर्म्येणातिभवपदमेव विवक्षितम् ।

सर्वानुग्रा[हि]का सर्वेषां चेतनाचेतनानामनुग्राहिकेति [४७३]किलानुग्रहशक्तिरेव विवक्षिता । सा मन्त्रमन्त्रेश्वरेशानीत्वेनोद्भवपदे संस्थितत्वादेकापि सत्यनेकविभागेन भातीति केषांचिद्व्याख्यानम् । अनेन तु लभ्यमानोऽनेकार्थः परित्यक्त [४७४]इत्यपरं व्याख्यानम् ।

एतदेवं शक्तेः सर्वाधिष्ठातृत्वमुक्तम् । इदानीं वक्तव्यम् । किं सर्वेषु साक्षात् शिवशक्तिः संबध्यते, उत केषुचित् साक्षात् केषुचिद् [४७५]द्वारतयेति । येषु च संबध्यते तेषां कमुपकारं करोतीति । **तयोद्दलितसामर्थ्या** इत्यादिसूत्रत्रितयम् ।

[४७६]तयोद्दलितसामर्थ्याः सर्वस्य प्रभविष्णवः ।
अनन्तेशादिविद्येशा बभूवुः कारणेच्छया ॥ ३ ॥
तेभ्योऽ[४७७]मितबलाश्चान्ये तेभ्यश्चान्ये नियोगिनः ।
भवन्ति विमलात्मानः सितासितफलप्रदाः ॥४॥
[४७८]तेभ्योऽपि साञ्जनाश्चान्ये पतीच्छानुविधायिनः ।
[४७९]येभ्यो निखिलमुत्पन्नं जगत्स्थावरजङ्गमम् ॥५॥

अनन्तादिषु साक्षात्संबध्यते । इतरेषु [४८०]द्वारतयेति । तया कारणेच्छयो**द्दलितसामर्थ्याः** [४८१]समर्थितसामर्थ्या अनन्तेशादयो मायातीता विद्येशाः **सर्वस्य** सितासितस्यार्थराशेः **प्रभविष्णवः** प्रभवनशीला बभूवुरित्ययमुपकारः ।

तेभ्योऽनन्तादिभ्यः तद्द्वारेण तया कारणेच्छयोद्दलितसामर्थ्याः सन्त **अमितबलाश्चान्ये**

differentiation from these two entities. [The author says this in :] "bhāti sādibhave pade". [It means :] this *śakti* is ahead with regard to the domains of *bhava* and *udbhava*[81]. The domain ahead of *bhava* is Siva, *śakti* and the liberated souls. There is another reading : "bhāti sātibhave pade". [It means :] the *śakti* is beyond the *bhava* and *udbhava* domains. The same Siva, *śakti* and liberated souls are called *atibhava*. Some read : "bhāti saivodbhave pade". Even then [the word *udbhava* means :] that which is above the *bhava*, domain[82]; thus *udbhava* is that which dominates [the other domains]; because of this common property the *atibhava* domain is intended here.

Some make the following comment : "sarvānugrāhikā" (III. 1c) [means :] she who gives grace to all the conscious and non-conscious beings. Thus, indeed, the *śakti* of grace is intended here. This *śakti*, because she is established in the *udbhava* domain, since she rules Mantras and Mantreśvaras, though she is unique, appears with many divisions. But many meanings which are obtained here are left over. Therefore the other comment [is preferred].

This property of the *śakti* to be ruling resident everywhere has been thus told. Now the following matter has to be told. Is Siva's *śakti* connected directly with all the beings, or directly with some, through intermediaries with others ? And what help does she give to those with whom she is connected ? The three formulae beginning with "tayodbalitasāmarthyāḥ" [answer to this question].

Some souls had their power strengthened by [Siva's] desire to make them act and became able to dominate everything; they are the Vidyeśas, Ananta, etc., then others than them, whose power is unmeasurable, then others than these, who are under the order [of the previous ones], souls without *mala* who give pure and impure fruits, then others than these affected with *mala*, accomplishing the desire of the Lord and from whom is born the whole world of moving and unmoving beings. 3-5

[Siva's *śakti*] is directly connected with Ananta, etc., but through an intermediary with other beings. The Vidyeśvaras, Ananta, etc. who are beyond *māyā*, being "udbalitasāmarthyāḥ" i. e. whose power has been strengthened by this [Siva's] desire to make them act, have become "prabhaviṣṇavaḥ" i. e. endowed with the command over "sarvasya" i. e. the mass of pure and impure objects. This is the help [extended to them by Siva's *śakti*].

Other than "tebhyaḥ (them)" i. e. Ananta, etc. [who are beyond *māyā*], are the Vidyeśas who stand in the realm of *māyā* and who give the pure and impure fruit; they are of unmeasurable power, as they had their power strengthened by [Siva's] desire to make

मायामण्डलस्था विद्येशाः [४८२]सितासितफलप्रदा भवन्ति । **तेभ्यश्चा**नन्तेशादिभ्यो मायादिमण्डल-स्थेभ्यस्तद्द्वारेण तया कारणेच्छयोद्बलितसामर्थ्याः सन्तोऽन्ये **नियोगिनो** [४८३]विद्येशनियोगभाजः सप्तकोटिसंख्याता मन्त्रा विमलात्म[ा]नो निरञ्जनाः **सितासितफलप्रदा** भवन्ति । सितं शुद्धमुद्भवपदे यत्फलम् । असितमशुद्धं भवपदे यत्फलम्, तत्प्रदा भवन्तीति । [४८४]विमलात्मकत्वं पूर्वेष्वपि द्रष्टव्यम् ।

तेभ्योऽपि त्रिभ्यो वर्गेभ्यः तद्द्वारेण **साञ्जनाश्चान्ये** भुवनपतयः पतीच्छानुविधायिनो भवन्ति । पतीच्छानुविधायिभ्यः सद्भ्यो **येभ्यो निखिलमु**त्पन्नं जगत्स्थावरजङ्गमम् । [४८५]तद्द्वारेण जगति शक्तिर्निपततीति यावत् ।

इदानीं शक्तेः कार्यमुच्यते - **प्रभुशक्तेरि**त्यादि ।

[४८६]प्रभुशक्तेः समुत्पन्ना मन्त्राश्चामोघशक्तयः ।
शिवेच्छयैव चेष्टन्ते शिवान्ते [४८७]विततेऽध्वनि ॥६॥

प्रभोः पत्युः [४८८]प्र[भ्वी] च सर्वाधिष्ठात्री शक्तिस्तस्याः समुत्पन्ना मन्त्राः । पूर्वमणूनां सर्वज्ञत्वसर्वकर्तृत्वलक्षणं मन्त्रत्वं शिवसंज्ञितं मलेन प्रच्छादितम् । तत् प्रभुशक्तया मलं [४८९]विदार्य तेषामाविर्भावितमिति । अतः **प्रभुशक्तेः समुत्पन्ना मन्त्रा** [४९०]इत्युच्यते । चकारोऽत्र समुच्चयार्थे । [४९१]परमन्त्रा मन्त्रेश्वरा वा मन्त्राश्चेति यावन्तो मननत्राणरूपा मन्त्रा मन्त्रनायकास्तावन्तः प्रभुशक्तेरेवेति । असावप्यवधारणार्थोऽयं मन्त्रशब्दः । अनन्तेशादिविद्येशेभ्यः प्रभृति यावन्नियोगिनो मन्त्रास्तावत् प्रभुशक्तित एवेति साञ्जनव्युदासः । [४९२]ननु तेऽपि प्रभुशक्तित उत्पन्नाः । सत्यम्, न पुनः प्रभुशक्तित एव, यतस्ते पाशेभ्यः प्रभुशक्तितश्चोत्पन्नाः, [४९३]मन्त्रमन्त्रेश्वरास्तूक्तेन न्यायेन प्रभुशक्तित एवेति ।

तेन चोत्पन्नाः सन्तस्तया प्रभुशक्तयाख्यया **शिवेच्छयै**वाधिष्ठिताः **चेष्टन्ते** । नन्विदमुक्तमेव "तयोद्बलितसामर्थ्याः" इत्यादिना । तत्र शिवेच्छया प्रेर्यत्वमुक्तम्,

them act, through the mediation [of the afore-said Ananta, etc.]. Other than "tebhyaḥ" i. e. Ananteśa, etc. who stand in the realm of *māyā*, are the Mantras; they had their power strengthened by this [Śiva's] desire to make them act, through the mediation [of these last mentioned Vidyeśas]; they are "niyoginaḥ" i. e. serving the order of the Vidyeśas; they are numbering seven crores; they are "vimalāt[mā]naḥ" i. e. without *mala*, and "sitāsitaphalapradāḥ" : the *sitaphala* is the pure fruit which is in the *udbhava* domain; the *asitaphala* is the impure fruit which is in the *bhava* domain; they are givers of these fruits. The property of being without *mala* must be understood for the aforesaid classes of beings also.

Other than "tebhyo'pi (these)", i. e. these three classes, are the chiefs of *bhuvanas* who, being united with *mala*, through their mediation, execute the desire of the Lord. From them who execute the desire of the Lord the whole world of moving and unmoving beings is born. That means : through their intermediary the *śakti* enters the universe.

Now the function of *śakti* is told : "prabhuśakteḥ…".

From Lord's *śakti* Mantras whose power is not vain, are issued; by Śiva's desire they act in the vast path ending in Śiva. 6

["Prabhuśakteḥ" means :] the *śakti* of "prabhoḥ" i. e. the Lord; and the *śakti* who is "prabhvī" i. e. ruling resident in everything[83]. At first, for some souls, the nature of Mantra, called Śiva, characterised as omniscience and omni-action is covered by *mala*. This nature of Mantra is made manifest for those souls by Lord's *śakti* who destroy their *mala*. Therefore it is told that Mantras are born from Lord's *śakti*. Here "ca (also)" is used in the sense of coordination [with an implicit term; the meaning is :] superior Mantras or Mantreśvaras, and Mantras; as many Mantras and Lords of Mantras made of knowledge and protection there exist, as many are issued from Lord's *śakti*. The word Mantra in the present stanza has a delimitative sense : as many Mantras there are, from the Vidyeśas to the Niyogins, as many are issued from Lord's *śakti* only. Thus the *Sāñjanas* are excluded. One could object that these *Sāñjanas* also are issued from Lord's *śakti*. [We answer :] it is true, but they are not issued from Lord's *śakti* only, since they are issued from the bonds and from Lord's *śakti*, whereas the Mantras and Mantreśvaras are issued from Lord's *śakti* only in the afore-said manner.

[These Mantras, etc. here referred to], being thus born, act, being inhabited and ruled by Śiva's desire called Lord's *śakti*. One could object that this has already been told by the passage "tayodbalitasāmarthyāḥ…" (III. 3). [We answer thus.] In that passage (III. 3) it is told that [these Mantras, etc.] are incited to action by Śiva's desire; [and] this is valid also in the time of future activity [after the incitation]. But here [it is told that] only

पुनर्व्यापारकालेऽपि युक्तमिति । इह [४९४]त्वत्यन्तसंयोगेन परं शिवेच्छयोत्पद्यन्ते, तया च प्रयुज्यन्ते, व्यापारकालेऽपि तदधिष्ठिताः चेष्टन्त इति ।

क्व चेष्टन्ते । **शिवान्ते विततेऽध्वनि** । शिवादर्वाक् चेष्टन्त इति केचित् । न किल तेषां तत्र प्राप्तिरस्तीति । वयं तु ब्रूमः, शिवेऽपि [४९५]तत्सायुज्यप्रदानायाणोश्चेष्टन्त एवेति ।

अध्वनि चेष्टन्त इति श्रुत्वाध्वनोऽसंभवं मन्यमानः [४९६]स्वयंभूर्निधनेशं पृच्छति - अध्वा यातव्यमार्ग इत्यादि ।

अध्वा [४९७]यातव्यमार्गोऽत्र स च पत्युर्न विद्यते ।
[४९८]न च यातुर्गतिः पुंसो विभुत्वमनयोर्यतः ॥७॥

अध्वा हि नाम यातव्यस्य ग्रामादेर्मार्गः । इह च यातव्यः पतिः तस्य चासौ न विद्यते । अथ यातुः पुंसः परा गतिः श्रूयते । [४९९]तत्सिध्यर्थमध्वा भविष्यतीति । न च यातुर्गतिः पुंसः । किमर्थं पत्युर्यातव्यस्याध्वा न विद्यते, यातुश्च पुंसो गतिरिति । **विभुत्वमनयोर्यतः** । न हि कस्यचिद्विभोः [५००]प्राप्त्यर्थमध्वा दृष्टः । नापि कस्यचिद्विभोर्गतिर्दृष्टेति । एतदुक्तं भवति - "[५०१]विभुत्वात्पतिपुंसोः परस्परं प्राप्तमेव किमर्थमनयोरध्वकल्पना" इति ।

अथ तयोर्विभुत्वं च भविष्यति, गतिरपि विद्यत इत्येवं गतिमत्त्वं च भविष्यति । गतिमत्त्वाच्चाध्वकल्पनेति । विभुत्वे सति [५०२]च - **विभुत्वे गतिमत्त्वमि**त्यादि ।

[५०३]विभुत्वे गतिमत्त्वं तु विभुता गतिमत्त्वतः ।
न जातु युज्यते [५०४]यस्माद्वस्तुतोऽध्वा कुतस्तयोः ॥ ८ ॥

विभुत्वे सति गतिमत्त्वं गतिमत्त्वे च सति विभुता न जातु युज्यते । [५०५][य]स्मान्नैवंविधं किंचिद् दृष्टम्, अतोऽ**ध्वा**ध्वत्वं वस्तुतः कुतस्तयोरिति ।

इदानीमेव प्रश्नं पुरा वृत्तं [५०६]तस्य गुरोश्च प्रतिवचनं स्वशिष्याणां स्वयंभूः कथयति - **एवं संप्रश्नितेऽर्थेऽस्मिन्नि**त्यादि ।

because of very close association they are born [as Mantras, etc.] thanks to Śiva's desire, they are incited to action by the same, and in the time of action also, being inhabited and ruled by the same, they act.

Where do they act ? "Śivānte vitate 'dhvani". Some say : they act in the vicinity of Śiva; they, indeed, do not reach Śiva. But we say : even in Śiva they act to give the soul union with Śiva.

Having heard the words "they act in the path...", thinking of the impossibility of a path, Svayaṃbhū asks Nidhaneśa a question : "adhvā yātavyamārgaḥ...".

A path is a road to a destination. But there is no such [road] to the Lord and there is no motion of the soul aiming at this destination, because both are ubiquitous. 7

A path, in fact, is a road to a destination, for instance a village. Here the Lord is the destination. But there is no such [road] to him. Now an ultimate goal is revealed for the soul which goes [to the said destination].To realise this there will be a road. But there is no motion of the soul. Why is there no road to the Lord as destination and no motion of the soul ? Because both are ubiquitous, since one has never seen a road to reach something which is ubiquitous, nor a motion of an ubiquitous entity. That is told in : "Since they are ubiquitous, the Lord and the soul have already attained each other. Why should we imagine a path leading one to the other ?"[84]

Now [one could say :] there will be ubiquitousness for both, and considering that there exists motion also in such circumstances, there will be the possession of motion. And if they possess motion, we can imagine a path [leading one to the other]. And as they are ubiquitous [Svayaṃbhū says :] "vibhutve gatimattvam...".

Since, if there is ubiquitousness, the possession of motion is not at all proper, nor the ubiquitousness if there is possession of motion, how can there really be a path regarding these two ? 8

If there is ubiquitousness, the possession of motion, and, if there is possession of motion, the ubiquitousness are not at all proper. [Because] nothing of that sort has ever been seen, how could exist "adhvā" i. e. the nature of path [for anything] regarding these two [the Lord and the soul].

In the present time Svayaṃbhū says a question he asked in the past and the answer given by his guru : "evaṃ saṃpraśnite 'rthe 'smin...".

एवं संप्रश्निते‍ऽर्थे‍ऽ[५०७]स्मिन्मया पूर्वं द्विजोत्तमाः ।
प्राह गम्भीरया वाचा [५०८]प्रभुर्लोकेश्वरेश्वरः ॥ ९ ॥

[५०९]किम् । प्राह - **पतिपुंसोरि**त्यादि ।

पतिपुंसोर्विभुत्वे‍ऽपि [५१०]द्राघिष्ठो‍ऽध्वा तयोर्यथा ।
तथोच्यते शृणु ब्रह्मन्नयनं पुरुषस्य च ॥ १० ॥

तयोः पतिपुंसोर्विभुत्वे‍ऽपि सति द्राघिष्ठः प्रशस्ततमो युक्तियुक्तो‍ऽध्वा यथा भवति, [५११]अयनं गमनं च पुरुषस्य विभुत्वे‍ऽपि सति द्राघिष्ठं यथा भवति तथोच्यते शृणु ब्रह्मन्निति ।

शिवस्य [५१२]तावदध्वोच्यते पुरा पुरुषस्य - **दीक्षाकर्मे**त्यादि ।

दीक्षाकर्म क्रमेणोक्तं [५१३]मायापरिणतौ यतः ।
[५१४]सो‍ऽध्वा परिणतिस्तस्माद्देशातिशयवर्तिनी ॥११॥

यत्र पादविहरणाख्यं कर्म क्रमेण दृष्टं सो‍ऽध्वा [५१५]लोके प्रसिद्धः । इहापि **दीक्षाकर्म क्रमेणोक्तं मायापरिणतौ** । यत एवं **तस्मान्मायापरिणतिरध्वा** । कुतः । **अतिशयवर्तिनी** । तरतमयोगो‍ऽतिशयः । यथैकपादावष्टब्धाद्भूप्रदेशाद्द्वितीयपादावष्टब्धः परः तस्माच्चान्यः परतर इत्यादि । एवंविधं वस्त्वध्वोच्यते । एवं मायापरिणतेरप्येकस्मात्तत्त्वाद्भुवनाद्वा परमन्यत्तत्त्वं भुवनं वा तस्माच्चान्यत्परतरमित्यादि । अथ साप्यध्वा । केनातिशयेनातिशयवर्तिनी । देशातिशयवर्तिनी । देशश्चात्र दिग्देशो विवक्षितः । [५१६]आधस्त्यात्तत्त्वाद्भुवनाद्वोर्ध्वमन्यत्तत्त्वं भुवनं वा तस्माच्चोर्ध्वमन्यदित्यादि । किं मायापरिणतेर्व्यतिरिक्तो‍ऽध्वा । नास्ति, येन तस्या एवाध्वत्वं साध्यत इति । अस्ति हि तद्व्यतिरिक्तापि [५१७]वस्तुसंहतिर्मायापरिण[तेरु]दाहरणम् । ननु तस्या अपि [५१८]लोकप्रसिद्धो‍ऽध्वोदाहरणम् । सत्यम्, सापि तद्व्यतिरिक्ता या

When I asked about this matter, formerly, O excellent twice-born, the powerful Lord of the lords of the world spoke thus with a deep voice. 9

What [did he say] ? [Svayaṃbhū] tells it : "patipuṃsoḥ...".

How there is a very long path for the Lord and the soul, even though they are ubiquitous, I will tell it, listen, O Brahman, and I will tell also the motion of the soul. 10

How there is a path which is "drāghiṣṭhaḥ" i. e. very praiseworthy, established through logical reasoning, for the Lord and the soul, even though they are ubiquitous, and how there is "ayanam" i. e. a very long motion of the soul even though it is ubiquitous, I shall tell it, listen, O Brahman.

The path of Śiva is told first, before the path of the soul : "dīkṣākarma".

Because the rite of *dīkṣā* is described sequentially in the series of transformations of *māyā*, this series of transformations is the path; it has a gradation in space. 11

That in which the action called 'walk' is seen with a sequence, is well-known as a path in the world. In the present case also the rite of *dīkṣā* is described sequentially in the series of transformations of the *māyā*. Because it is thus, for that reason the path is the series of transformations of *māyā*. How ? "Atiśayavartinī". *Atiśaya* means : being united with more (*-tara*) and the most (*-tama*). For instance the place touched by the second step is higher than the place touched by the first one; the next place is still higher than the second one; and so on. [All] thing of that sort is called a path. In the same way in the series of transformations of *māyā* there is a second *tattva* or *bhuvana* which is higher than the first, and a next one still higher than the second, and so on. Thus even this series of transformations [which has a gradation] is a path. What is the type of this gradation ? "Deśātiśayavartinī (a gradation in space)". And the intended space here is the oriented space : the second *tattva* or *bhuvana* is above the lowest one; the next is above the second; and so on. Does there exist a path different from the series of transformations of *māyā* ? There is none, because the nature of path is established only for this series. For a collection of things[85], even different from [that path], is [only] an example for the series of transformations of *māyā*. One could object that the path which is well-known in the world is an example for this [collection of things] also. That is true, but that [series of transformations of *māyā*] is also an example for the different collection of things : as the

वस्तुसंहतेरुदाहरणम् । यथा [५१९]मायापरिणतौ दीक्षाकर्म क्रमेणोक्तमित्यतः साध्वा, एवं तद्व्यतिरिक्तायामपि वस्तुसंहतौ दीक्षाकर्म क्रमेणोक्तम् अतः साप्यध्वा । यथा च मायापरिणतिरतिशयवर्तिनीत्यध्वा, एवं तद्व्यतिरिक्तापि [५२०]वस्तुसंहतिरतिशयवर्तिनी । तस्मात् साप्यध्वा । केनातिशयेन । गुणातिशयवर्तिनी । यो हि यस्माद् गुणोत्कृष्टः स तस्मादूर्ध्वमिति ।

[५२१]**पुंबन्धभावमि**त्यादि ।

[५२२]पुंबन्धभावमापन्ना क्रमशः पत्युरिच्छया ।
[५२३]व्युत्क्रमेणापनेयासौ शिवाय गमनं प्रति ॥१२॥

किमर्थं मायापरिणतौ दीक्षाकर्म क्रमेणोक्तम् । यतः सा त्व**पनेया** । [५२४]तस्याश्चापनये दीक्षाकर्मोपायः । कस्मादपनेया । यतः क्रमशः **पुंबन्धभावमापन्ना**, अतोऽसौ **व्युत्क्रमेणाप्यपनेये**ति । किमुद्दिश्यासौ द्विरूपा [५२५]वस्तुपद्धतिरपनेया । **शिवाय गमनं प्रति** । पुंसः शिवप्राप्त्यर्थं [५२६]यद्गमनं तत्प्रति । तया व्युत्क्रमेणापनीयमानया [५२७]पुं[सो ग]मनं भवति, येन शिवं प्राप्नोति । [५२८]यतस्तस्या यस्य पदार्थस्तेन पुंसो बन्ध्यबन्धनलक्षणसंबन्धो दीक्षाकर्मणा पूर्वं क्रियते, ततश्चासौ पदार्थः पुंसोऽपनीयते । पुमांश्च तत उद्ध्रियते । [५२९]उपरितनपदार्थाभिमुखस्तत्संबन्धयोग्यः क्रियते । ततश्चोपरितनेन पदार्थेन [५३०]सह तयैव संयोज्यत इति । एवं तावच्छिवेन सह संयोज्यत इति । यैश्च सह पूर्वं संयुक्तः [५३१]त ए[व] तर्हि ततस्तावद् [५३२]व्युत्क्रमेणापनीयमाना अन्त्यपाशोपनीताः । ततश्चासावन्यशिवेन सह संयोज्यत इति ।

एवं पूर्वस्मात्पदार्थाद् [५३३]वियुज्यमानत्वाद् गतिमानात्मा । यश्च पूर्वस्माद्देशाद्वियुज्य उत्तरेण च संयोज्यते [५३४]स गतिमान् दृष्टः । पादविहरणाख्यां गतिमभिप्रेत्य [५३५][भवा]नचोदयत् । सा चास्माभिर्नेष्टा । न चोक्ता हि गतिर्विभुत्वेऽपि [५३६][विरुद्ध्यते] । अथ पुंसः सर्वैः पदार्थैः सह विशिष्ट एव संबन्ध इत्येवं चेत् सर्वेषां पुंसां सर्वेषु शरीरेषु

rite of *dīkṣā* is sequentially described in the series of transformations of *māyā* which, therefore, is a path, in the same way it is sequentially described in the different collection of things also, which, therefore, is a path. And as the series of transformations of *māyā* has a gradation and, therefore, is a path, in the same way the said different collection of things also has a gradation. Therefore it is a path. What type of gradation does it have ? It has a gradation in quality. That which is superior in quality to another thing, is above that thing.

"Puṃbandhabhāvam...".

[As this series of transformations of *māyā*] has taken the state of bond of the soul, according to a given order, following Lord's desire, it is to be eliminated in the reverse order, in view of the progress towards Śiva. 12

Why is the rite of *dīkṣā* described sequentially in the series of transformations of *māyā* ? Because that [series] is to be eliminated. And the rite of *dīkṣā* is the means to eliminate it. Why is it to be eliminated ? Because it has taken the state of bond of the soul, following a particular sequence, therefore it has to be eliminated through the reverse sequence. Aiming at what, one should eliminate this twofold[86] series of things ? "Śivāya gamanaṃ prati" : aiming at the progress of the soul towards the attainment of Śiva. There is a progress of the soul through [this series of transformations of *māyā*] which is to be eliminated in the reverse order; by that progress the soul attains Śiva. Because a relation of bound and bond, between the soul and something which belongs [to this series of transformations of *māyā*], is created by the rite of *dīkṣā* previously, for this reason that thing is removed from the soul, and the soul is released from it. [Then,] facing the item placed above [in the series, the soul] is rendered fit for this same relation [of bound and bond]. Then it is united with the item placed above through the same [*dīkṣā*]. Thus [at the end] it is united with Śiva. These things with which it is united previously, are eliminated afterwards in the reverse sequence and brought to the last bond. Then [the soul] is united with the last [*tattva*, called] *śiva-[tattva]*.

Thus the soul has a motion, because it is separated from a previous thing. We see that something which is separated from a previous place and then is united to an ulterior place, has a motion. And you thought of the motion called 'walk' when you did your objection. That motion [which is walk] is not accepted by us and the said motion [which is the establishment of relations with successive things], even for ubiquitous entities is not contradictory[87]. Moreover the relation of the soul with each entity is always a specific one for each. If it were as you say[88], there would be simultaneous experience of all things by

[५३७]युगपद्भोगः स्यात् । न च दृष्टः । तस्माद्विशिष्ट एव परापरफलप्रदः संबन्धोऽभ्युपगन्तव्य इति ।

सा हि मायापरिणतिरशुद्धत्वाद् [५३८]बन्धरूपत्वादपनेया । तुल्ये चाशुद्धत्वादपनेये क्रमेण व्युत्क्रमेणापनीयते क्रमेणेति । किमत्र कारणम् । **अन्तरङ्गतरे**त्यादि ।

[५३९]अन्तरङ्गतरा शोध्या बहिरङ्गतरापि च ।
[५४०]बहिरङ्गेऽपनीते स्यादन्तरङ्गक्रियाक्रमः ॥ १३ ॥

[५४१]सत्यमशुद्धत्वं तुल्यम्, तथाप्येषान्तरङ्गतरा अन्तरङ्गा बहिरङ्गा बहिरङ्गतरेत्येवं क्रमेण व्यवस्थिता, व्युत्क्रमेण बहिरङ्गतरा बहिरङ्गा अन्तरङ्गा अन्तरङ्गतरेत्येवं व्यवस्थिता । [५४२]बहिरङ्गापनीयते । स्यादन्तरङ्गापनयक्रियाक्रम इत्येवं क्रमन्यायतो [५४३]व्युत्क्रमेणापनीयते । तद्व्यतिरिक्ता वस्तुपद्धतिः [५४४]प्रेरकप्रेर्यनिमित्तनैमित्तिकमित्येवंविधेनान्तरङ्गबहिरङ्गभावेन [५४५]व्यवस्थिता । अतो ऽसावपि व्युत्क्रमेणापनेयेति ।

असौ [५४६]मायापरिणतिर्द्विरूपा - एका साधारणा सर्वपुरुषभोग्या भुवनाख्या, अन्या त्वसाधारणा प्रत्यात्मनियता तत्त्वभावभूताख्या । या तु साधारणा तस्या दीक्षाकर्म क्रमेणोक्तम् । न चासौ क्रमेण पुंबन्धभावमापन्ना । कुतः । यतः कर्मवशादनियमेनासावुपभुज्यते । न चास्या अन्तरङ्गबहिरङ्गभावोऽस्ति । एकस्य कर्तुरेकस्यां क्रियायां बहूनां साधनानामन्तरङ्गबहिरङ्गभावो दृष्टः । न चैकशिवस्य कर्तुरेकस्यां क्रियायां साधनत्वासाधनत्वं [५४७]प्रपद्यते । या त्वसाधरणा सा हि क्रमेण पुंबन्धभावमापन्ना । तस्याश्चान्तरङ्गबहिरङ्गभावोऽस्ति । न चैतस्या दीक्षाकर्म क्रमेणोक्तम्, यतः क्वचित्तस्यामपि दीक्षाकर्म क्रमेणोक्तमिति उदाहरणमात्रं तु [५४८]भवतीति न तर्हि दृष्टान्तः सर्वस्मिन्धर्मे नियोजयितुं शक्यत इति ।

उच्यते - भुवनरूपापि [५४९]प्रकृतिविकारलक्षणेनोर्ध्वाधोव्यवस्थानलक्षणेन च क्रमेण

all souls. And that is not seen. Therefore, one should accept that the soul has a different relation with each thing, giving a higher or lower result.

This series of transformations of *māyā* is to be eliminated, because it is impure and it is a bond. When something equal [to some *māyā* transformation] becomes fit to be eliminated in the sequence, because it is impure, it is eliminated sequentially in the reverse order. For what reason ? "Antaraṅgatarā...".

A more interior [transformation of *māyā*] becomes fit to be eliminated, as well as a more exterior one; once the exterior one has been eliminated, there takes place the course of action applied to the interior one. 13

It is true that the impurity is equal [for all products of *māyā*]. However [a transformation of *māyā*] is determined as more interior, interior, exterior, more exterior; in the reverse order it is determined as more exterior, exterior, interior, more interior. The exterior is eliminated. [Then] there should take place a course of action of elimination of the interior. According to this rule of succession the elimination in reverse order takes place. A different collection of things is determined in its character interior and exterior which consists of impeller and impelled, cause and effect. Therefore this [collection of things] also is to be eliminated in the reverse order.

[One could object :] this series of transformations of *māyā* is of two kinds : one is common, experienced by all the souls and called 'world' (*bhuvana*); the other is non-common, delimited for each soul and called 'essence, factors of the transmigrant body, elements of gross body' (*tattva, bhāva, bhūta*). The rite of *dīkṣā* is told sequentially for that one which is common. And that one has not taken sequentially the state of bond of the soul. Why ? Because it is experienced, not according to a fixed rule, but under the effect of *karman*. And it has no character of interior and exterior. The interior and exterior character is seen for multiple instruments of a unique action of a unique agent. And [this common series] does not become instrument or non-instrument of a unique action of the unique agent Śiva. But [the series] which is non-common takes sequentially the state of bond of the soul. And it has the interior and exterior character. And the rite of *dīkṣā* is not told sequentially for this one, because in its case it is told sequentially occasionally, so that it is only a matter of example. Now an example cannot be established as a universal property.

[To this objection] the following answer is given. [The common series of transformations] which consists of worlds, being determined by a sequence based on the state of original matter and transformation, or based on a classification in upper and lower,

व्यवस्थिता सती पुंबन्धभावमापद्यते [५५०]नेतरथा । एकस्य च पुंसः कर्तु-र्भोगसामान्याख्यायामेकस्यां क्रियायां तस्यामन्तरङ्गबहिरङ्गभावोऽस्ति । या विप्रकृष्टभोगसाधना सा बहिरङ्गतरेति एकस्य च शिवस्य कर्तुः सर्वपुरुषभोगद्रानाख्यायामेकस्यां क्रियायां भोगोत्कर्षापकर्षविवक्षायां [५५१]तस्यामन्तरङ्गबहिरङ्गभावो ऽस्तीत्यदोषः ।

एवमध्वेत्यादि ।

एवमध्वा [५५२]शिवस्योक्त उद्बन्धक्रमयुक्तितः ।
लोके चाध्वव्यवस्थेयं [५५३]दृष्टा वस्तुनिबन्धने ॥ १४ ॥

उद्बन्धनमुद्वेष्टनम् । उद्बन्धस्य क्रमो बहिरङ्गतरादिकः । सैव युक्तिः । तया शिवस्य प्राप्त्युपायोऽध्वा प्रोक्तः । पुंसां [५५४]बहिरङ्गतरादीनां क्रमेण बन्धनैस्तैरुद्वेष्टितैः सद्भिः शिवेन सहानुग्राह्यानुग्राहकलक्षणात् तत्सायुज्यफलप्राप्तिर्भवति । प्राप्तिमात्रमभिप्रेत्य [५५५]भवानध्वानम-[वोचत्] । तदसत्, प्राप्तिमात्रात् [५५६]तत्सायुज्यफलाभावप्रसङ्गात् । अतो विशिष्टापि प्राप्तिरभ्युपगन्तव्या । सा चोक्तेन क्रमेण भवति । क्रमतश्चाक्रमतश्चाध्वप्रसिद्धिः । अतो न दूषणम् ।

दृष्टान्तमाह - **लोके चे**त्यादि । इयं बहिरङ्गतरादिका दृष्टा वस्तुतो [५५७]निबन्धने ऽपगमे । निबन्धनं नाम विबन्धनम् । तस्मिन् क्रियमाणे । यथा हि चक्षुषः [५५८]पृ[थु]ग्रन्थिभिरनेकैर्वस्त्रैः सुवेष्टितस्य बहिरङ्गतरादिना [५५९]क्रमेणाशेषवस्त्रापगमतस्तस्य बाह्येन प्रकाशेन सहानुग्राह्यानुग्राहकलक्षणाद् [५६०]घटाद्या[लोचन]प्राप्तिः । एवं पुंसो बहिरङ्गतरादीनां [५६१]क्रमेणाशेषबन्धापगमात् ततस्तस्य शिवेन सह प्रोक्तलक्षणप्राप्तिरिति ।

इदानीं पुंसः परा गतिरुच्यते - **दग्धसंसारे**त्यादि ।

दग्धसंसारबीजस्य या पुंसोऽपश्चिमा [५६२]स्थितिः ।
[५६३]सा गतिस्तस्य विज्ञेया न देशान्तरसंस्थितिः ॥ १५ ॥

takes the state of bond of the soul not otherwise. And it has the character of interior and exterior with regard to that unique action called the general experience of the unique soul. That which is an instrument of experience situated far [from the subject] is more exterior. It has the interior and exterior character with regard to the unique action called "giving experience to all the souls", of the unique agent Śiva, when there is desire to express the high or low quality of the experience. Thus there is no defect.

"Evam adhvā...".

Thus a path of Śiva has been told on the basis of the sequence of that which surrounds [the soul]. And in the world such determination of a path is seen at the time of elimination of things. 14

Udbandhana means 'surrounding'. The sequence of that which surrounds is that of the most exterior thing, the exterior one, etc. This sequence itself is the reason [proving the existence of a path]. For this reason "adhvā", i. e. the means to reach Śiva, has been told. Because the relation of the souls with Śiva through the bonds which surround them in the order of the most exterior, etc. is based on their respective character of objects of grace and giver of grace, for this reason there is attainment of union with Śiva. You spoke about a path, thinking of any kind of the action to reach[89]. That is not proper, because by any kind of reaching the fruit which is the union with Śiva will not necessarily be realised. Therefore, the action to reach must be accepted as qualified. And it is [qualified] by the said order of sequence. It is well-known that there are paths through stages or without stages. Thus there is no defect.

[The author] gives an illustration : "loke ca...". This [determination of a path], i. e. the sequence, more exterior, exterior, etc. is seen in the case of a *nibandhana*, i. e. a process of elimination of something. *Nibandhana* means [here] *vibandhana* (elimination). [The meaning is :] when such an elimination is done. For instance, the eyes were covered by several pieces of cloth with big knots; by eliminating the pieces of cloth in the order, more exterior, etc., a relation is established between the eyes and external light; that relation is characterised by a favoured object and a favourable agent; by a relation of this kind the eyes arrive at the sight of things, a pot, etc. In the same way by elimination of all the bonds, in the order, more exterior, etc. there is the said relation between the soul and Śiva and then attainment.

Now the supreme motion of the soul is told : "dagdhasaṃsāra-...".

The ultimate establishment of the soul in which the seed of the birth cycle has been burnt, must be known as its motion; it is not an establishment in a new place. 15

दीक्षाग्निना दग्धपशुत्वस्य या पुंसोऽपश्चिमा [५६४]शिवसायुज्याख्यावसानिकी स्थितिर्यस्याः स्थितेर्न स्रवते सा गतिस्तस्य विज्ञेया। न देशान्तरसंस्थितिः प्रदेशान्तरप्राप्त्युपायभूता न रम्या पुरुषस्य।

एवं पादविहरणाख्यां गतिमभिप्रेत्य [५६५]भवानचोदयत्। सा च नेष्टा। न चोक्ता [५६६]हि गतिर्विभुत्वेऽपि विरुध्यत इति निदर्शनम् - **धर्माद्धर्मान्तरे**त्यादि।

[५६७]धर्माद्धर्मान्तरव्यक्तौ सत्यां लोके गतं यथा।
प्रोच्यते [५६८]पटपर्णादि वस्तु तद्वत्पुमानपि ॥ १६ ॥

इति [५६९]स्वायम्भुवसूत्रसंग्रहे [५७०]तृतीय अनुग्रहशक्तिपटलः ॥

धर्मादेकस्मादपगताद्धर्मान्तर[५७१]व्यक्तौ सत्यां लोके नीलतां विहाय पीततां गतमिति यथा प्रोच्यते [५७२]पट[प]र्णादि वस्तु तद्वत्पुमानपि पश्ववस्थां विहाय पत्यवस्थां गत इत्याशयः ॥

इति स्वायम्भुवसूत्रसंग्रहे तृतीयस्याध्यायस्य सद्योज्योतिष्कृता टीका समाप्ता ॥

The "apaścimā" i. e. final establishment called union with Śiva, of the soul whose nature of bound soul has been burnt by the fire of *dīkṣā*, that establishment from which one does not return, is to be known as the motion of that soul. This motion is not "deśāntarasaṃsthitiḥ", i. e. the motion which is an establishment in a new place is not pleasing to the soul.

Thus, you have done your objection, thinking of the motion called 'walk'. But this is not accepted [by us]. And the said motion [of the soul] is not contradicted by the idea of its ubiquity. [The author] illustrates it : "dharmād dharmāntara-...".

When in the world a new property appears in the place of a previous one, the thing, such as a piece of cloth, a leaf, etc. is told "to have gone [to the new property]". The same is told about the soul. 16

When in the world in the place of a lost property there appears a new one, the thing, such as a piece of cloth, a leaf, etc. is told to have lost the green colour and to have gone to the yellow one. In the same way the soul leaves the state of bound soul and goes to the state of the Lord. This is the deep meaning.

चतुर्थः पटलः

अध्वा

योऽध्वा च प्रसाधितस्तं वक्तुमिदानीं प्रतिजानाति - **अथात्मबन्धे**त्यादि ।

अथात्मबन्धसंतानपशुत्वविनिवृत्तये ।
[५७३]व्यक्तये च शिवत्वस्य षड्विधोऽध्वेह कीर्त्यते ॥ १ ॥

अथेत्यादिसूत्रसंसूचितमात्मादिकं [५७४]प्रमेयं त्रिभिरध्यायैर्लक्षणतः [५७५]प्रतिपाद्य, अनन्तरं तदेवाध्वतया कीर्त्यत इति । प्रयोजनम् - **आत्मनो बन्धयोः** [५७६]कार्ममायेययोः **संतान** उद्भवे निमित्तं **पशुत्वं** यत्त**न्निवृत्तये** [५७७]**शिवत्वस्य च व्यक्तय** इति । यत्प्रागखिलस्य शास्त्रस्य प्रयोजनमुक्तं तदेवेदानीमध्वप्रकरणस्याप्युच्य[ते][५७८] । यदि तदध्वप्रकरणादेव भवति ततः [५७९]शास्त्रम[तिरिच्यते] । अध्वप्रकरणेन विना शास्त्रमिति प्रतिप्रकरणं तर्हि वक्तव्यम् । प्रतिप्रकरणप्रदर्शनार्थमित्यदोषः । यद्वाध्वप्रकरणमेव शास्त्रमिति ज्ञापयति, यतोऽध्वनि सर्वं वस्तु व्यवस्थितम् । [५८०]तदेव भूतैर्भाविभिश्च प्रकरणैर्लक्ष्यते । नन्विदं फलं दीक्षाकर्मणः । सत्यम्, एतच्चाध्वनि तिष्ठतीति । अतः प्रोक्तफलाय षड्विधोऽध्वेह कीर्त्यते ।

के ते षड्विधाः । किं च सर्व [५८१]एवैकं पदं विशन्ति, आहोस्वित्पृथक्पृथक्प्रवेशिन इति **तत्त्वाध्वा चे**त्यादि ।

तत्त्वाध्वा च पदाध्वा च वर्णाध्वा [५८२]भुवनात्मकः ।
[५८३]मन्त्रात्मकः कलाध्वा च विशत्येकं शिवं पदम् ॥ २ ॥

IV. THE PATH

Now, [the author] promises to speak about the path whose existence has been established above : "athātmabandha-...".

Now, in order to eliminate the nature of bound soul, cause of the soul's bonds, and in order to manifest the nature of śiva, the six-fold path is described. 1

The subject-matter, soul, etc., indicated in the initial formula "atha..." (I. 2) has been presented through definitions in three chapters. Immediately after that the same subject-matter is presented under the form of the path (*adhvan*). The purpose is : to eliminate the nature of bound soul which is the cause of *saṃtāna*, i. e. the birth of the bonds, made of *karman* and *māyā*, of the soul; and to manifest the nature of Siva. That purpose which has been mentioned previously (I. 2) for the entire treatise, is now mentioned for the section of the path also. If it is achieved by the section of the path alone, then the treatise is set apart. If the treatise is without the section of the path, [the said purpose] must be mentioned for each section. [It is mentioned here] to show that it is valid for each section. Thus there is no defect. Or [the new mention] reveals that the treatise is the section of the path itself, because everything is established in the path. And that is defined by the previous and later sections. One could object that this purpose is the fruit of the rite of *dīkṣā*. That's true, this rite is situated in the path. Therefore, the six-fold path is presented here with the said purpose.

What are these six kinds of path ? And do they all go to the same place ? Or do they diverge ? [To these questions the author answers :] "tattvādhvā ca...".

The path of essences, the path of words, the path of phonemes, the path of worlds, the path of *mantras* and the path of *kalās* go all to a unique entity, Siva. 2

[५८४]सदाशिवप्रान्तोऽत्र तत्त्वाध्वा विवक्षितः । शिवपदमत्र [५८५]प्राक् शिवाज्ज्ञानं प्रवर्तत इत्यत्र शिवतत्त्वं सूचितम् ।

तस्येदानीं स्वरूपमाह - **अप्रमेयमि**त्यादि ।

अप्रमेयमनिर्देश्यमनौपम्यमनामयम् ।
सूक्ष्मं सर्वगतं नित्यं [५८६]ध्रुवमव्ययमीश्वरम् ॥ ३ ॥

[५८७]अस्यैव व्याख्यानाय - [५८८]**अप्रमेयमनन्तत्वादि**त्यादि सूत्रत्रितयम् ।

[५८९]अप्रमेयमनन्तत्वादनिर्देश्यमलक्ष्यतः ।
[५९०]अनौपम्यमसादृश्याद्विमलत्वादनामयम् ॥
सूक्ष्मं [५९१]चानुपलभ्यत्वाद्व्यापकत्वाच्च सर्वगम् ।
नित्यं [५९२]कारणशून्यत्वादचलत्वाच्च तद्ध्रुवम् ॥
अव्ययं [५९३]परिपूर्णत्वात्स्वामिभावात् तथेश्वरम् ।
शिवतत्त्वमिदं प्रोक्तं सर्वाध्वोपरि संस्थितम् ॥ ४-६ ॥

अनन्तत्वात्संख्यापरिमाणम**प्रमेयम**संख्यातम् । कथम् । यतः पदार्थानामानन्त्यात् प्रतिपदार्थं च तदधिष्ठातृत्वेन [५९४]व्यवस्थितमनन्तं, तेषां भेदात्तदभिन्नमपि भिन्नमिव लक्ष्यते । [५९५]साधकैश्चासंख्यातैः पृथक्पृथक्समानकालमप्याहूय तत्पूज्यत इत्येतस्मादुपचारबीजादसंख्यातम[५९६]प्यनन्तत्वात् ।

[५९७]किं चा**निर्देश्यमलक्ष्यतः** । न तत्प्रत्यक्षानुमानाभ्यां लक्ष्यते - एवंभूतमेतदिति । न चालक्षितं [५९८]हि निर्देष्टुं शक्यते । एतदुक्तं भवति - ''पशुप्रमाणानामगोचरं तत्'' इति ।

किं चा**नौपम्यमसादृश्यात्** । न तत्सदृशं किंचिदस्ति । मुक्तात्मान इति चेत् । मुक्तात्मभिः [५९९]सहैतच्छिवत्वं विवक्षितमित्येके । वयं तु ब्रूमः - ते हि न तत्सदृशाः, यतस्तेषां तत्प्रसादजं शिवत्वं, तस्यानादिसिद्धं [६००]शिवत्वमिति ।

Here the intention bears upon the path of essences upto Sadāśiva. The entity Śiva mentioned here is that one which has been mentioned before in "from Śiva knowledge proceeds forth" (I. 2)[90].

[The text] now says the nature [of this Śiva] : "aprameyam…".

He is immeasurable, unexprimable, incomparable, without stain, subtle, ubiquitous, eternal, fixed, non-declining, he is the Lord. 3

In order to explain this [stanza, the text says :] "aprameyam anantatvāt…".

He is immeasurable, because he is infinite; he is unexprimable, because he is unknowable; he is incomparable, because nothing is similar to him; he is without stain, because he has no *mala*; he is subtle, because he is non-perceptible; he is ubiquitous, because he pervades [everything]; he is eternal, because he does not have any cause; he is fixed, because he has no motion; he is non-declining, because he possesses his full integrity; he is the Lord, because of his state of master; this essence Śiva has been thus told; it is situated above all paths. 4-6

Because he is infinite, his number and measure is "aprameyam" i. e. innumerable. How? Because there is an infinity of things and because he is established as residing ruler in each thing, he is infinite. Because of the difference of these things, even though he is not divided, he appears to be divided. And by innumerable devotees he is invoked and worshipped separately at the same time. This is the origin of a superimposition [of their property upon him]; therefore, because of their infinity he is innumerable.

Moreover he is non-exprimable, because he is *alakṣya*, i. e. he is such as one cannot know through direct perception or inference that he is such and such. And that which is not known cannot be expressed. That is told : "he is beyond the means of knowledge of bound souls".

Moreover he is non comparable, because he is *asādṛśya*, i. e. nothing is similar to him. One could object that the liberated souls [are similar to him]. A few answer that [the word *śivapada* here] aims at signifying the nature of Śiva together with the liberated souls. But we say that those liberated ones are not similar to him, because their *śiva* nature is born in them from his grace, whereas his Śiva nature has no beginning.

किं च **विमलत्वादनामयम्** । आमया दोषाः पुरुषं दूषयन्ति, [६०१]अशुचिं विकृतमिव कुर्वन्तीति । ते च द्विविधाः सहजाश्चागामिनश्च । सहजा अचेतनादिसूत्रपरिपठिता अज्ञत्वादयः । आगामिनो मायेयाः [६०२]कार्माश्च । ते च पुंसो मलत्वे सति दृष्टाः । शिवतत्त्वं तु [६०३]स्वभावविमलं सततप्रज्वलितं सर्वार्थदृक्क्रियम् । अतस्तदनामयम् । मल एव [६०४]वामयम्, तच्छून्यत्वादनामयमित्युक्तम् ।

किं च **सूक्ष्मं चानुपलभ्यत्वात्** । [६०५]स्वसंवेद्यं स्वानुभूतिलक्षणं स्यात् पशुप्रमाणैरनुपलभ्यत्वात् । केन [६०६]तर्ह्युपलभ्यते । पतिप्रमाणेन । तच्च पतिसामर्थ्यादनुगृहीतं पुंसश्चैतन्यम् । तेन हि पुमांस्तच्छक्त्यधिष्ठितेन शक्तिसहितं शिवत्वं पश्यति । पतिसामर्थ्यमपि [६०७]प्रमाणस्य व्यञ्जकत्वात् प्रमाणमित्युच्यते । तच्च यत्र यत्र शब्दादौ पुंसश्चित्संबन्धात् [६०८]तत्समाधिष्ठाय तमभिव्यनक्तीति तस्य [६०९]तस्याख्यया प्रोच्यते । लोकप्रसिद्ध्या तु तस्य व्यक्तिस्थानं शैवाख्यो [६१०]ग्रन्थः शैवं प्रमाणम् । स केन कृतः । शिवेन कृतोऽवगम्यते विशिष्टप्रतिपादनतोऽविच्छिन्नात् । स किमर्थं करोति । पुद्गलानामनुग्रहाय । तस्य हि सर्वानुग्राहकत्वं स्वभावः । स च पुद्गलानामनुग्रहाय प्रवृत्तः । [६११]इदमालोचयति - अमी हि पुमांसः परश्रेयोभाजः, न चैषामेतत्परिज्ञानसाधनम् मत्परिज्ञानं च विना मत्सायुज्यमन्यानि च [६१२]पशूक्तसाधनासाध्यानि फलानि भवन्ति, न चैषां प्रोक्तविषयपरिज्ञानं स्वतः पाशसंनिरुद्धशक्तित्वात्, नापि पाशेभ्यस्तेषां संनिरोधकत्वात्, अतोऽहमेषां स्वयमात्मानमन्यानि पशुमताप्रसिद्धानि साधनानि [६१३]प्रकाशयामीत्येवमालोच्य अहमीदृश [६१४]एतानि साधनान्येभिर्मत्सायुज्यमन्यानि च फलानि भवन्तीत्येवंविधमनुग्रहं करोति ।

कथं हि तद्वचः प्रमाणम् । यस्मादसौ विमलो निरामयः [६१५]सर्वार्थविषयज्ञानोपेतानुग्राहकप्रभुः । दृष्टार्थानि [६१६]च तद्वचांसि फलवन्त्युपलक्ष्याणि, अदृष्टार्थानि च [६१७]तथैव फलवन्तीत्यनुमीयते । ननु च शिवेनागमः कृतः, आगमाच्च शिवो ज्ञायत इतीतरेतराश्रयता स्यात्

Moreover he is without stain, because he has no *mala*. *Āmaya* means the defects which vitiate the soul, which make it impure and as if altered[91]. And they are of two kinds, innate and adventitious. The innate ones are ignorance, etc.; they have been mentioned in the formula "acetanaḥ..." (I. 6). The adventitious defects are those coming from *māyā* and *karman*. And they are seen in the soul, when the *mala* is there. The nature of Śiva is without *mala* by essence; it is always shining; it has universal knowledge and action. Therefore, it is without stain. Or *āmaya* is the *mala* itself and Śiva is told to be without *āmaya*, because he is free from *mala*.

Moreover he is subtle, because he is non perceptible. He can be known only by himself, [knowledge of him] consists of self-experience, because he is not apprehensible through the means of knowledge of bound souls. Therefore, how is he apprehended ? By the means of knowledge which is the Lord himself. And that means of knowledge is the soul's consciousness helped by the power of the Lord. By this consciousness in which the Lord's *śakti* is placed, the soul sees the nature of Śiva together with his *śakti*. The Lord's *śakti* is also called 'means of knowledge', because she manifests the means of knowledge [which is the *āgama* text]. She is called by the name of every thing, such as speech [i. e. words of *āgamas*], etc., in which she takes a residence and through entering in relation with the consciousness of the soul, manifests it. As it is well-known in the world, her place of manifestation is the book called *śaiva*, which is the *śaiva* means of knowledge. By whom is this book done ? We understand it is done by Śiva from the uninterrupted teaching of specific subjects [done through it]. Why does [Śiva] do that ? To give his grace to the souls. Giving grace to all is his nature. And he enters into action in order to give grace to the souls. He thinks thus : "these souls possess the supreme good, but without the means to achieve this knowledge and without knowledge of me they do not have union with me, nor the other fruits which are not produced by the means taught by bound souls; and they do not acquire knowledge of the subjects taught [by me], nor through themselves, since they are stopped in that by the bonds, nor through the bonds, since the bonds stop [knowledge]; therefore, of my own will, for them, I shed light on myself and on the other means not known in the doctrines of bound souls". Having thought thus, [Śiva] bestows his grace in this way : "I am such, these are the means, through them there is union with me and other fruits".

How Śiva's word is the authority ? Because [Śiva] is devoid of *mala* and stain; he is the Lord, giver of grace, endowed with knowledge of all objects. One sees that those of his words whose object is visible, have a fruit; one infers the same for those of his words whose object is not visible. One could object that the *āgama* is made by Śiva, that Śiva is known from the *āgama*; and, therefore, they are based one upon the other, since they are of the same category[92]. There is [the defect] of mutual support for things of the same

[६१८]समानत्वात् । समानयोरितरेतराश्रयता । [६१९]शिवस्त्वागमस्यैव कर्ता, आगमस्तु [६२०]शिववस्तुज्ञापक इत्यनयोः कारकज्ञापकभावान्न समानत्वम् । असमानत्वाच्च नेतरेतराश्रयता । [६२१]लोके हि यथा कश्चिदाह - देवदत्तोऽहमायात इति । इतरस्तु तद्वाक्यादेव प्रतिपद्यते - देवदत्तोऽयमायात इति न च देवदत्तस्य [६२२]तद्वाक्यस्य चेतरेतराश्रयता । केचित्त्वन्येनायं शिवादिविदा पुरुषेणागमः कृत इति तन्न युक्तम्, यतः पुंसः [६२३]शिवादिविज्ञानं न स्वतो नापि पाशेभ्य इत्युक्तम् । शिवप्रसादादिति चेत्, न किंचित् । अपरे तु नित्य एवायमागमः शिवादिप्रकाशकः [६२४]पूर्वं दीक्ष[ां] विधत्ते निर्माल्यभक्षणादीनि च प्रतिषेधयतीति । अत्र च स्वायम्भुवरौरवमित्यादि प्रकर्षाच्चैतद् द्रष्टव्यमिति । किमयं पक्षो ग्राह्यः । ग्राह्य एव यदि शब्दस्य नित्यत्वे युक्तयो भवन्ति नेतरथा । [६२५]शैवं नित्यमनित्यं वा भवतु [६२६]तथाप्यन्य[स्य न] प्रामाण्यम् । कुतः । इतरप्रमाणगम्येऽर्थे [६२७]निःसंदिग्ध[ां] बाधितां च प्रतिपत्तिं जनयतीति । अनित्यपक्षे विशेषः । दृष्टाकारजन्यं [६२८]यत्तदप्रमाणम्, इदं तु शिवेनादृष्टाकारेण कृतमित्यनेन [६२९]तथोक्तमित्यलमतिप्रसङ्गेन ।

किं च **व्यापकत्वाच्च सर्वगम्** । न पर्यायेण सर्वत्र गच्छतीति ।

किं च **नित्यं [६३०]कारणशून्यत्वात्** । कारणवद्वस्तु नित्यं [६३१]चानित्यं च दृष्टम् । अकारणवन्नित्यमेवेति[६३२] ।

किं **चाचलत्वाच्च तद् ध्रुवम्** । न तत् केनचित् संचाल्यते, नापि [६३३]ततो विक्षोभ्यत इति ।

किं [६३४]**चाव्ययं परिपूर्णत्वात्** । यदि हि [६३५]तद् व्योमवद्भवे तदा परिच्छेद्यमप्युपलभ्यते ।

किं च **स्वामिभावात्तथेश्वरम्** । स्वामिभावं प्रभुत्वं सकलकारकस्य वशित्वं चैश्वर्यम् । तदस्याप्रतिहतं निरतिशयं विद्यत इतीश्वरम् ।

शिवतत्त्वमिदं प्रोक्तमित्यनेनादिसूत्रोक्तशिवपदमुपसंहरति, [६३६]न तु समानजातीयं

category. [We answer that] Śiva is the author of the *āgama*, but the *āgama* is an informator about Śiva's realities. Because of their respective nature of author and informator, they are not of the same category. Since they are not of the same category, they do not have [the defect of] mutual support. In the world, for example, somebody says : "I, Devadatta, have come". Another understands from this sentence : "Devadatta has come". And there is no mutual support of Devadatta and the sentence. Others say that the *āgama* was done by another soul who knows Śiva, etc. That is not proper, because it has been told above that the soul has no knowledge of Śiva, etc. either by itself, either through the bonds. If you say that this soul has [the knowledge] through the grace of Śiva, that does not bring anything to your thesis. Others say that the *āgama* is eternal, sheds light on Śiva, etc., first prescribes *dīkṣā*, and [at the end] prohibits eating previous day's offerings. And in these conditions the names *Svāyambhuva, Raurava,* etc. must be seen as created because of the excellence [of the transmitters, Svayambhū, Ruru, etc.]. Is this view to be adopted ? It should be adopted, if there are reasons establishing the eternity of speech, not otherwise. Let the Śaiva scripture be eternal or non-eternal, in any case there is no authority of any other scripture. Why ? With regard to an object understood by another means of knowledge [i. e. verifiable by perception, etc., another scripture] gives a knowledge sometimes free from doubt, sometimes contradicted by facts. In the view of the non-eternity [of speech] a distinction [is to be done] : that which is produced from a being of visible form is without authority, but the present [scripture] was created by Śiva of non-visible form. For this reason it has been told thus [namely that any other scripture has no authority]. Enough of drawing too many consequences.

Moreover he is ubiquitous, because he pervades [everything] : he goes everywhere simultaneously.

Moreover he is eternal, because he has no cause. We see that an entity possessing a cause is eternal or non-eternal; an entity which does not possess a cause can be only eternal.

Moreover he is fixed, because he has no motion. Nothing can make him move, nothing can make him agitated.

Moreover he is free from decline, because he possesses his integrity. If he was like space, he would be apprehended as divisible.

Moreover he is the Lord because of his *svāmibhāva*. *Svāmibhāva* is the quality of being at the head and of subduing all factors of action, i. e. sovereignty. It has no opponent, nothing to surpass himself. Thus he is the Lord.

By the expression "this essence Śiva has been told" [the text] concludes the subject of the entity Śiva mentioned in the initial formula (I. 2); it informs that this is not [another] entity of the same class. He surpasses even the path of essences. Because he is

चैतत्पदमिति ज्ञापयति । तत्त्वाध्वनोऽप्यतिरिच्यत इति । यतः **सर्वाध्वोपरि संस्थितम**ित्यतः सदाशिवप्रान्तस्य तत्त्वाध्वन उपरि संस्थितम् । [६३७]सर्व एवाध्वानस्तत्र प्रविशन्तीति । तत्रेयमाशङ्का – किं सर्वेषामध्वनामधो व्यवस्थितं तत्, आहोस्विदुपरि । तन्निवृत्त्यर्थं [६३८]सर्वाध्वोपरि संस्थितम् । सर्वस्य षट्प्रकारस्याध्वन अधिष्ठातृत्वेन संस्थितम् । तत्र वर्णभुवनकलाध्वनामुपरि संस्थितमेव । तत्त्वाध्वनोऽपि [६३९]सदाशिवप्रान्तस्योपरि संस्थितमित्युक्तम् । पदमन्त्राध्वनोरप्युपरि [सं]स्थितम् । यतः पदमन्त्राश्चाप्यस्य व्यक्तिस्थानमधिष्ठेयमूर्तिरिति वस्तुस्थित्यैवमुक्तम् ।

तदात्मतामप्युपेत्येतद्भातीत्याह – **ओंकारात्मतया भाती**त्यादि ।

ओंकारात्मतया भाति शान्त्यतीतः परः शिवः ।
[६४०]बीजपङ्कजमध्यस्थः समस्ताध्वमुखः प्रभुः ॥७॥

[६४१]पदाध्वन्योंका[रः] ततो न व्यतिरिच्यत इति । तत्रैव ह्योंकाररूपिणं शिवं ध्यात्वा योगः कर्तव्यः, न पुनस्ततोऽपि [६४२]वियुज्यते [तदव्य]तिरिक्त इति । यत**श्चोंकारात्मतया भाति**, ततो मन्त्रात्मनोऽपि न व्यतिरिच्यते, [६४३]यस्मात्तत्राप्योंकारोऽस्ति, नवव्यूहोऽक्षरादिक इति वचनात्, [६४४]अक्षरश्चोंकारश्चेति । तत्राप्यपनयक्रमेणावसानिके व्यूहे शिवं ध्यात्वा योगः कर्तव्यः, न पुनस्ततो वियुज्यत इति ।

शान्त्यतीतः परः शिवः । शान्तिरिति योऽध्वा कलाभुवनाख्यस्तदतीतः । **बीजपङ्कजमध्यस्थः** [६४५]बीजं पङ्कजमयासनम्, वर्णाध्वनोऽप्यतीत इति यावत् । **समस्ताध्वमुखः प्रभुः** । एष्वपि [६४६]कलाभुवनवर्णाध्वस्वसौ नास्तीति । ततः प्रभृत्यारब्धव्यः, न ते तं विना भवन्तीति । एतदुक्तम् - कलादीक्षादौ पृथक्शान्तिकलादितः पञ्चमन्त्रतनोः [६४७]शिवभट्टार[काच्चो]द्धृत्य तद्व्यतिरिक्ते शिवे योजयितव्यः शिष्यः । नैवं बुद्धिः कर्तव्या । [६४८]पदाध्ववत् कलाद्यध्वानः तदावसानिकवस्तु शान्तिकलादितोऽपि न वियुज्यत इति ।

situated above all paths, he is situated above the path of essences which ends with Sadāśiva. [Therefore,] all the paths end in him. Here a doubt is raised. Is the Śiva entity placed below or above all paths ? He is placed above all paths in order to eliminate them. He is established as residing in the path of six forms. He is established above the path of phonemes, of worlds and *kalās*. It has been told above that he is established above the path of essences ending with Sadāśiva. He is established above the path of words and *mantras*, because words and *mantras* are a field of his manifestation, a body where he resides. Because of this state of things he is told to be thus [superior to all paths].

[The text] says that Śiva seems to adopt the form of these [paths] : "oṃkārātmakatayā bhāti...".

Śiva appears under the form of *oṃ*; he is beyond *śānti*, supreme, standing in the middle of a lotus which is his *bīja*, at the head of all paths; he is the Lord. 7

In the path of words *oṃ* does not differ from him. The junction [of the disciple] with this path must be performed after meditation on Śiva under the form of *oṃ*[93]. And [*oṃ*] which is not differentiated from him, is not disjuncted afterwards[94]. And because he appears under the form of *oṃ*, he does not differ from the [top of] the path of *mantras*, since *oṃ* is in this path also, as it is told "the nine groups [of *mantras*] are the *akṣara*, etc." and the *akṣara* is *oṃ*. In this path also the junction with the top entity must be performed after a meditation on Śiva who is not disjuncted afterwards by the process of elimination.

"Śāntyatītaḥ paraḥ śivaḥ" : beyond *śānti*, i. e. the path called path of *kalās* and path of *bhuvanas*. "Bījapaṅkajamadhyasthaḥ (standing in the middle of the lotus which is his *bīja*)" : his *bīja* (phoneme) is his lotus throne, that means he is beyond the path of phonemes. "Samastādhvamukhaḥ prabhuḥ" : he is not in these paths of *kalās*, worlds and phonemes. [The junction] must be undertaken starting from him : these *adhvans* are not without him. It has been told that in the *dīkṣā* of *kalās*, etc., separately, starting from the *kalā śānti*, after extraction out of the Lord Śiva whose body is five *mantras*, one must join the disciple to Śiva differentiated from that [path of *kalās*]. One should not think thus. The paths of *kalās*, etc. are like the path of words : their final top term is not disjuncted even starting from the *kalā śānti*.

[६४९]**ततः सदाशिवं तत्त्वमित्यादि ।**

ततः [६५०]प्रभृतित [आ] समाप्तेः सूत्राणां गुरुसंप्रदायादुक्तमर्थमल्पबुद्धयोऽप्यवधारयितुं शक्नुवन्तीत्युपरम्यते ।

[६५१]मन्दमतिकुमुदवृन्दबोधजनिका समासतो रचिता ।
एषा [६५२]वृत्तिज्योत्स्ना शिवमतचन्द्रस्य निर्मला [६५३]महि[ता] ॥

इति स्वायम्भुवसूत्रसंग्रहे [६५४]चतुर्थस्याध्यायस्य सद्योज्योतिष्कृता टीका समाप्ता ॥

"Tataḥ sadāśivaṃ tattvam...".

Starting form this [stanza] upto the end of the *sūtras*, even people of little knowledge can determine the meaning, from the traditional teaching of gurus. Therefore [this commentary] is stopped.

This celebrated, pure light in the form of a gloss of the moon of Śiva's doctrine has been composed in abridged form to produce the awakening of the l otuses which slow minds are.

अथ पाठभेदः

१ ...णम्य परं निधनेशम°–क

२ ज्ञानदीक्षे प्रवक्ष्यामि ते शृणुध्वं समासतः–ख । ज्ञानदीक्षां प्रवक्ष्यामि शृणुष्व सुसमाहितः–घ

३ स्वयंभुः–क

४ विघ्नविनाशहेतुमशिवापदं शिवपदज्ञाण...णमति–क

५ यस्याना...सिद्धान्तं परमशिवं–क

६ स...स्वगुरुर्नि°–क

७ सकलं तत्रस्थवतु...ज्ञान°–क । सकलतन्त्रस्थवस्तुर्ज्ञान°–अ । अ-पुस्तके "°तन्त्रार्थ" इति प्रथमं लिखितम्, "र्थ" इतीदमशुद्धमिति सूचयितुं बिन्दुद्वयेनाङ्कयित्वा तदधः "स्थ" इति शुद्धः पाठो लिखितः ।

८ निर्देशं च ज्ञान°–क

९ प्राधान्यज्ञापनार्थम्–अ

१० चिद्दीक्षेति दीक्षाव्याख्यानयोरारम्भककर्तुर्ज्ञानं–अ । चिद्दीक्षा...दीक्षाव्याख्यानयोरारम्भ-कर्तुर्ज्ञानं–क

११ प्रयोजनोपन्यासश्च...तोपस्थितः–क

१२ गौरवं सूत्रं–क । अ-पुस्तके "गौरव" प्रथमं लिखितं पश्चादन्येन हस्तेन "र" इत्यक्षरं तदधो लिखितम् । अतः "रौरवं सूत्रम्" इति पाठः सूचितः ।

१३ ममापि क्वचिदर्थकथनसूत्र°–क । च ममापि क्वचिदर्थकथने सूत्र°–अ

१४ ग्रन्थेनान्येनार्थकथनम्, किंतु पूर्वस्य ग्रन्थस्य–क

१५ प्रकृतायुक्तवादा...नां विरताव°–क । प्रकृतावुक्तावज्ञानां विरताव°–अ

१६ गोरवे–क

१७ दीक्षाज्ञानयोरुपन्यासान्नापरं–क

१८ "इति" नास्ति–क

१९ °दीक्षयापि संस्कृतान्–क । दीक्षया चापि संस्थितान्–अ

२० वालखिल्यान्–क

२१ समाहितचेतसा...शैर्वे–अ

२२ शक्ताः ।–क
२३ देवगुरुन...या प्रतिज्ञां च स्व°–क । देवगुरुनमस्क्रिया प्रतिज्ञ स्व°–अ
२४ सकलतन्त्रार्थप्रतिपादकं गौरवसूत्रं पठति–क । सकलतन्त्रार्थसंग्राहकं गौरवं पठति–अ
२५ मायाख्यकर्मसन्ध°–ख । मायाद्ये कर्मबन्ध°–घ
२६ व्यक्तये च शिवत्वस्य शि...ज्ज्ञानं–उ । वक्तव्ये च शिवतत्वस्य शिवाज्ज्ञानं–क । व्यक्तये च शिवत्वस्य शिवज्ञानं-घ
२७ भाविनां चिच्छक्तिसंनिरोधकर्त्रधिकारक्षयाभिमुखीभावाद°–क
२८ शिवः समः । तस्य शिवतत्त्व°–क
२९ प्रतिबन्धशिवत्वोऽसौ नोपायं विना–अ,क । "अ"पुस्तके "नोपासिना" इति प्रथमं लिखितम्, पश्चात् "सि"इत्यक्षरस्य निवारणं बिन्दुभ्यां सूचितम्, "यंवि"इत्यक्षरे पङ्क्तेरधोऽन्येन हस्तेन लिखिते ।
३० "वा" इति नास्ति–अ
३१ त...भिभोगोपायापेक्षस्य मायाख्यो बन्धः मलादिकः–क
३२ तत्कार्योद्बन्धो–क
३३ भोगसाधनोपेतस्य–क
३४ सर्वविषयं शिवत्वं–क
३५ मुक्तये शिवत्वस्य च व्यक्तये शिवाद् अनुजिघृक्षोर्ज्ञानं प्र...ते–क
३६ पाशरूपाच्च–क
३७ पाशप्रयिपक्षीभूतः–क । "अ"पुस्तके "प्रतिपक्षी°" इत्यत्र ईकारस्य चिह्नं पङ्क्तेरुपरि अन्येन हस्तेन लिखितम् ।
३८ समानजातीयप्रतिबन्धशक्तिकस्य समानजातीयमेवाप्रतिबन्धशक्तिकं शक्तिव्यञ्जकम्–अ । समानजातीयस्य प्रतिबन्धशक्तिकस्य समानजातीयमेवाप्रतिबन्धशक्तिकं शक्तिव्यञ्जक–क
३९ तस्य प्रतिबन्धशिवत्वोऽसौ शिवत्वविषये स्वं–क । तस्य प्रतिबन्धशिवत्वस्या-प्रतिबन्धशिवत्वोसौ शिवत्वव्यक्तये स्वं-अ
४० द्विविधं शब्दरूपं बन्धरूपं च । तदवबोधरूपं शब्दरूपं दृढमर्थेषु प्रवर्तति–क
४१ मुक्तवादि...ये–क
४२ हेयाद्यनुष्ठानमवश्यंभावी यद्वा–अ
४३ शिवाज्ज्ञानं शक्तिः प्रवर्तत इति । सा चा द्विरूपवबोधरूपदीक्षा°–क
४४ "च" नास्ति–क
४५ जहाति...यरूपापि प्रकाशेत्युच्यत एवं शिवशक्तिरू...श्च शिवत्व°–क
४६ प्रकाशेत्युच्यते–अ, क

४७ एतद्व्यक्तं–क
४८ केषांचिन्मलकर्मयुक्तानां केषांचिन्मलमायाख्यकर्म°–अ
४९ °कर्म...ति। यतो–क
५० निरधिकारानुग्रहेणा°–क
५१ साधिकारानुगृहीताः ते माया...यन्ति। मल°–क
५२ तत्प्रलय°–क
५३ °नियतत्वादनुग्रहो भवत्यपि–क
५४ मायादिमण्डलस्थानं च–क
५५ शिवज्ञानं–अ
५६ स चेच्छा–क
५७ भोगरूपत्वापरित्यागाच्च–क। बोधरूपत्वात्परित्यागाच्च–अ
५८ गच्छत्यर्धप्रति°–घ
५९ तच्छिववक्त्रम् यतो गुरावारूढः शिवः तेन ज्ञानं वर्तितमुभय–क
६० सितत्वाद्विकसितत्वाच्च–क
६१ प्रवृत्तिः–अ
६२ सदाशिवादिप्रकाशकमिति पुनः–क
६३ पुनः परापरं पशुत्व°–अ
६४ लोकधर्म्यपरम् शब्दरूपमज्ञानरूपस्यैव विशेषः तदप्येकमेकत्वान्–अ। लोकधर्मि परम् शब्दरूपमपि ज्ञानस्यैव विशेष...मेकत्वान्–क
६५ तदा तद्रूपं रुद्रा°–क
६६ उपभेदेनापि परापरत्वमस्ति तस्मिन्–क। उपभेदानामपि परापरत्वमस्मिन्–अ
६७ यदेकमपि सदनेकत्वं गच्छति तत्र न मुख्यतः–अ। यदेकमपि...गच्छति तत्र न तन्मुख्यतः–क
६८ फलमन्त्रादिसाधनं–क। फलं मन्त्राणि साधनं–अ
६९ एवमर्थस्यानेकत्वाज्ज्ञानमपि नेकत्वं–अ। एवमर्थ...त्वाज्ज्ञानमप्यनेकत्वं–क
७० केषांचिद्व्याख्याप्रकृतार्थस्पर्शी–क
७१ य...द्देव°–क। मुद्रिते पुस्तके सृष्टिपटलेऽस्य श्लोकस्यायं पाठः "सा शक्तिर्देवदेवस्य तया व्याप्तमिदं जगत्। ज्ञानं चैवं परं सूक्ष्मं यत्तत्तारकमुत्तमम्"। "या शक्तिर्देवदेवस्य...ज्ञानं सैव..." इति पाठः सद्योज्योतिषोऽभिमत इति भाति।
७२ वशिष्टमेव...फलसाधकं–क
७३ अन्यश्च–क

७४ स भिद्यते वेदादिभेदेन किम...ङ्कल्प्यते न तेन पाशा°–क
७५ कथम् यावती पदार्थज्ञानस्य–अ। ...वति पदार्थस्य–क। अ-मातृकायां "यावती" इति शब्दे "व" इत्यिक्षरं बिन्दुना निवर्तितम्। अधश्च "प" इत्यक्षरमन्येन हस्तेन लिखितम्।
७६ वर्तते–क
७७ शेषः–क
७८ फलज्ञानस्य पर...रेण–क
७९ स्वयंभुवश्लोकः–अ। स्वायम्भुवश्लोकः–क
८० गुरु...मर्थ°–क
८१ एवमेतत्स्वरेशान शास्त्रसद्भावमुत्तरम्–ख। एवमेतत्सुरेशानः शस्त्रसद्भावमुत्तमम्–क। एवमेतत्सुरेशानः शास्त्रसद्भावमुत्तरम्–घ
८२ संहृत्य प्राह–ख, घ, मु। "संगृह्य" इति सद्योज्योतेरभिमतः पाठः।
८३ विस्तारशः–क। विस्तरतः पुनः–ग
८४ शास्त्रस्य सद्भावम्–अ
८५ नु निर्मुक्तश्च–मु
८६ विस्तारं व्या°–अ
८७ कर्मानुरक्तः सन् बद्धः कलादिना–क। कर्मानुरक्तश्च सन् बद्धश्च कलादिना–अ
८८ अमलस्य च न विशेषः–अ
८९ एवमात्मविस्तरेण व्याख्यातः तस्येदानीमाध्यायपरिसमाप्तेरतिविस्तारव्याख्यानम्–क
९० व्याघातभागशान्तिश्च–ख। व्याघातभागशक्तिश्च–घ
९१ नार्थेषु प्रवर्तत इति अचेतनम्–क
९२ "तत्र" इति नास्ति–अ
९३ निवर्त्यत्वं न–अ
९४ स्वकारणप्रलयो–क
९५ विदार्यात्मीयं–क
९६ कलादिकलापसहितत्वाद्द–क
९७ व्यक्तव्या इति किंतु यत एव तस्यामवस्थायां धर्मास्त एव वक्तव्या इति तु–अ
९८ यदि तमात्मनो–क
९९ पूर्वमायात्मकाद्बन्धादित्थमात्मा–मु। पूर्वं मायात्मकाबद्धादित्थमात्मा–क। पूर्वं मायात्मकाद्बन्धादर्धमात्मा–ख, घ
१०० मे द्विजाः–ग। हे द्विज–ख, य
१०१ वनभोगविसर्पणात्–ख। नानाभोगविसर्पणात्–घ

१०२ बद्धो बद्धेनात्मा कलादिना–क, मु । बन्धो बन्धो नाम कलादिना–ख । बन्धो बन्धो नात्मा कलादिना–घ । अ-पुस्तके "कलादिना" इत्यत्र "ना"इत्यक्षरमशुद्धिसूचकेन बिन्दुना निवर्तितं, पङ्क्तेरधः "षु"इत्यक्षरं लेखकेन लिखितम् । "कलादिषु" इति पाठ अभिप्रेत इति भाति ।

१०३ मलयुक्तं-अ

१०४ अ-पुस्तके "अत्यन्तमखिलस्यास्य" इति प्रथमतो लिखितम् । पश्चादन्येन हस्तेन "खि"इत्यक्षरं बिन्दुना निवारितम्, इकारस्य नकारस्य चिह्ने अधो लिखिते ।

१०५ प्रागुक्तस्याधि°–उ । प्रागुक्तस्य वि°-ग

१०६ शवेच्छानुविधायिना-अ, घ

१०७ सा...नास्ति–क

१०८ किमत्रैव चेतना°–अ

१०९ "न" इति नास्ति–क

११० कथं विमलमुक्तम् अकेवलत्वात्त°–क । कथं विमलमुक्तम् अर्क्केवलत्वात्त°–अ

१११ सन्तीत्यतोपागम्यते–क

११२ आत्मनोऽप्यवस्थान्तरत्वेन प्राप्ति°–क

११३ पूर्वद्रव्यनिवृत्तौ–अ

११४ मलवकुण्ठितस्वरूपस्य पटप्रोत्सारिणा स्वरूपप्रकटत्वं विकार इति–क

११५ स्वरूपः प्रकटत्वं–क

११६ सक्ते मलप्रोत्सारणाय प्रथमतः...मायाति–क । सक्तो मलप्रोत्सारणाय प्रथमतः कला संश्लेषमायाति–अ, अत्र "सक्तो"इत्येतत् प्रथमलेखकेन लिखितं, पश्चाद् द्वितीयेन हस्तेनाशुद्धिसूचकबिन्दुभ्यां निवर्तितम् ।

११७ संश्लेषमायातीति–अ, क

११८ यो यस्याङ्गस्योपकृतौ–क । येन यस्याङ्गस्यो...तौ–अ

११९ कलोद्धलितचैतन्यमित्यादि–क

१२० कालोद्धलितचैतन्यो–ख

१२१ बुद्ध्यादिकरणैर्युतः–ख, ग, घ

१२२ व्यञ्जिका...ाः कर्मणि–क

१२३ कलासंसर्गाद्व्यक्तकर्तृत्वेऽपि...ष्टे विषये–क

१२४ कारणं–अ

१२५ विद्यादर्शित उपलम्भितगोचरोऽस्येति–अ

१२६ एवमुपलब्धगोचरोपसक्तयभाप्रवर्तत–क । एवमुपलब्धगोपि शक्तयभावान्न प्रवर्तत–अ, "श"इत्यक्षरस्याधः द्वितीयहस्तेन "स"इत्यक्षरं लिखितम् ।

१२७ जनितः सक्तिः–क

१२८ जनितप्रयुक्तिः–क

१२९ च ग्रहणं प्रत्यङ्गत्वात्–क

१३० साक्षात्प्रवृत्यङ्गानि...त्र प्रधानस्य–क

१३१ प्रवृत्तत्वप्रयोजकत्वादत्राग्रहणम् कालो हि प्रवृत्तमेव यत्र कर्मफलं–क

१३२ मायाद्यवनिपर्यन्ते–ख, ग, घ

१३३ स्थितान् भोगान्–ग, ख, घ

१३४ भुवनत्वेनावस्थितं–क

१३५ प्राप्नोतीति–अ

१३६ भोगेष्वेवैकेषु–अ

१३७ "च" नास्ति–क

१३८ करणत्वाद्भोगनिष्पत्तौ व्यापारो लब्ध्वा एव यतो न कर्तुः–अ । कारणत्वाद्भोगनिष्पत्तौ व्यापारो लब्ध एव यतो कर्तुः–क

१३९ गोचरदर्शनम्–अ

१४० भोगो हि वेदना पुंसः सुखदुःखादिरलक्षणा–मु । भोगास्य वेदना पुंसः सुखदुःखादिलक्षणः–घ । भोगोस्य वेदना पुंसः सुखदुःखादिलक्षणः–ख

१४१ तत्समर्थितचैतन्यः पुमानभ्येति कर्मतः–ख, घ । तां समर्थितचैतन्यः पुमानभ्यधिकं मतः–मु

१४२ सुखदुःखादिभिर्विषयैरुपरक्तत्वात्तैरेव ... दुःख°–अ

१४३ कलाया अपि युक्त–अ

१४४ ...खदुःख°–अ

१४५ क्रमशश्च शरीराणि विषयाः करणानि–मु । कर्मतश्च शरीराणि विषयाः कारणानि–अ, ख

१४६ शरीरादीनां यावपि भावा...वौ भोगस्य निमित्तभूतावपि–क । ...वौ भोगस्य निमित्तभूतौ तावपि–अ

१४७ क..न्नादि°–अ

१४८ पुत्रान्नादिभावसुख°–क

१४९ दुःखमोहभो...भोग°–अ

१५० मायाञ्जनस्सोणुर्निजदार्यतिरस्कृतः–मु । मायार्जनस्थाणुं निजदोषतिरस्कृतः–घ । मायार्जुन-स्थो णुर्निजदोषबहिष्कृतः–ख

१५१ कर्मतया तेषु मायाभोगेषु–ख, घ । तन्मयतां तेषु मायाभागेषु–ग

१५२ कर्तृ...विवेच्या बुद्ध्यादिभिरुपसंस्कृतः–अ । कर्तृरूपया प्रवृत्तितोऽपि...यापिवेच्यो बुद्ध्यादिभिरुपसंस्कृतेः–क

१५३ प...ते तानि चातिरमणीयमात्मानं मणेरुपाधान°–क । परिगृह्यन्ते ता... द्यातिसंसर्गाद्विशुद्धस्फटिकप्रख्यमणेरुपाधान°–अ

१५४ स्वनिभासं–अ । स्वनिभावं–क

१५५ ते...परत्व°–अ

१५६ तिरस्कृतो यो नियामितः, नोर्ध्वं शिवादिकं पश्यन्तीति । तैश्च मायात्मकैर्भोगक्रियाविषयै–क । तिरस्कृतोऽधो नियामितः, नोर्ध्वं शिवादिकं पश्य...क्रियाविषयै–अ

१५७ तदव्यतिरिक्तमात्मानं मन्यसे, तदुपक...न चाहं–अ । तद...तमात्मानं मन्ये तदुपकारेणानुगृहीतस्तदुपघातेन चाहं–क

१५८ संसारी विषये भोक्ता क्षेत्रक्षेत्रज्ञ एव च–घ । संसारी विषयी भोक्ता क्षेत्रं क्षेत्रज्ञ एव च–ख । संसारविषयोऽभोक्ता क्षेत्रोऽक्षेत्रज्ञ एव च–मु

१५९ शरीरं चेति बद्धात्मा सकलश्चोच्यते बुधैः–ख । शरीरचितिबद्धात्मा संसारी प्रोच्यते बुधैः–मु

१६० संसारि विषयोऽस्य भोग्यत्वेन विद्यत इति विषयी–क । संसारी विष... विषयी–अ

१६१ क्षेत्री । क्षे...विस्थितं तं–अ । क्षेत्रं पाशजालं भोग्यत्वेनावस्थितं–क

१६२ कलादि...वर्तत–क

१६३ ...नीं मुक्तात्मा–अ

१६४ परानन्ता शैवी शैवार्थदायिका–उ, क । पुरा नुन्ना शैवीश्चार्थदायिकाः–घ । पुरा नुन्ना शैवी चार्थदायिका–ख

१६५ शक्तिरापतत्यार्द्रा पुंसो–घ

१६६ शक्तिरापत...थमेतदिति–अ । शक्तिरापततीति शिवेच्छै...तत्कथमेतदिति–क

१६७ पू...शिवस्ये°–क

१६८ पुं...च शक्ति°–अ

१६९ शक्तिरापतते...प्रेत्योक्तम् शिवेच्छाया–क । शक्तिरापतत्येतमर्थमभिप्रेत्योक्तम् शिवेच्छाया–अ । “अ”पुस्तके “च्छा”इत्यक्षरस्य “ा” इति चिह्नं बिन्दुना निवर्तितम् ।

१७० अन...लक्षणे चान्तद्वयेन–अ । अनन्तापरिमितत्वाज् जन्मप्रलयलक्षणेन चान्तर्द्वयेन–क

१७१ शिवेच्छयाप्रयुज्य...त्वादाणवी–क

१७२ चान्या माह...स्य स्वात्मनि वर्तत–अ । चान्या मा भविष्यतीति शैवीत्युक्ता शिवस्य स्वात्म...वर्तत–क

१७३ सर्वज्ञतादिको...तत्तुल्य–अ । सर्वज्ञतादिको गु...र्थं ददातीति तत्तुल्य–क

१७४ पशुः पाशमन्त्रमन्त्रेश्वरलक्षणशिवस्य–अ

१७५ ...सा शक्ति°–अ । न तस्याधिपतित्वं करोतीति सा शक्ति°–क

१७६ आद्य...बभूता–क

१७७ दीक्ष्या भव...सः पुमांस°–अ । दीक्षा भवतीति कमसा...पतति । पुंसः पुमांस°–क

१७८ आवसानि...शक्तितिर°–अ । आण...जन्मनि मलशक्तिरीश्वरशक्तितिर°–क

१७९ तन्निप...तादनुग्राह्य°–अ

१८० तन्निपातात्क्षरं न्यस्य मलं संसार°–घ । तन्निपातात्क्षरत्यस्य मलसंसार°–अ । तन्निपातात्क्षरत्यस्य मलं संसार°–ग

१८१ तस्मिन्पिपासा स्यात्परं निःश्रेयसं प्रति–ग, ख । तस्मिन्यया सा स्यात्परनिःश्रेयसं प्रति–क । तस्मिन्ननायासाद्याति निःश्रेयसं प्रति–मु । तस्मिन्निपासा स्यात्परं निश्रेयसं प्रति–घ

१८२ शक्तेर्निपातादनुग्राह्य...हलक्षण°–क

१८३ रक्षति–क

१८४ बन्धनं बन्धक...क्षरणे–अ । बन्धनं स्वयं बन्धकत्वं विमुञ्चति...यणुस्तस्य क्षरणे–क

१८५ तं निरुद्धं शक्तित्वात् ता...अतस्तन्निपाता°–अ

१८६ यास्य पुंसो मलमिति । तच्च क्षणं–अ । यत्यस्य पुंसो मलमिति तच्च क्षरणं–क

१८७ संनिरुद्धशक्तेन दृष्ट°–अ

१८८ यतो विशेषण विशेषयति संसार°–अ । यतो विशेष इति संसार°–क

१८९ संसारत्वकारणत्वमधोनियामकत्वं निवर्तत इति–अ

१९० निःश्रेयसभाग्यं पुमान्–क

१९१ यास्यामीत्येवंविधा या सा स्यादिति–क

१९२ सद्देशिकम°–घ

१९३ निरुपप्लवः–ख, ग, घ

१९४ शिवतुल्यत्वं–अ

१९५ अ-मातृकायां निरूपप्लव इति प्रथमं लिखितम्, पश्चादन्येन हस्तेन "ऊप"इत्यक्षरे बिन्दुभिर्निवर्त्य "नु"इत्यक्षरमधो लिखितम् ।

१९६ यस्मादाद्ये...कला°–क । यस्माद्येषु कला°–अ

१९७ नाप्नोति–अ । प्राप्नोतीति–क

१९८ केवलतां गताः–क । "अ" पुस्तके "कैवल्यतां" इति प्रथमतो लिखितम्, पश्चाद् द्वितीयेन हस्तेन "ए" इत्यस्य "य्" इत्यस्य च चिह्ने बिन्दुभ्यां निवर्तिते, "केवलतां" इति पाठः प्रदर्शितः ।

१९९ अनाद्यशुद्धशून्यत्वात्–क

२०० ततो दीक्षया...बीजमशुद्धिः तच्छून्यत्वात्कुतो भावान्तरप्राप्तिरिति । आदिमती अशुद्धिपञ्चप ...सायुज्यलक्षणात्परा केवलता—क (अयं ग्रन्थ अग्रेऽप्युपलभ्यते)
२०१ तस्य...द्वितीयो—अ
२०२ शिव...णा तु परा—अ
२०३ भावान्तरम्—क
२०४ कर्मणि...नां संघातो जालमनन्तकं यदा...न्तरप्राप्तिरिति तन्निषेधा°—क (अयं ग्रन्थ अग्रेऽप्युपलभ्यते)
२०५ मया ख्याता सर्वावस्थाव्यवस्थितः—ख । मया ख्यातः सर्वावस्थास्ववस्थितः—घ
२०६ पाशजालमनन्तरम्— ख, घ
२०७ पशुविचारपटलः ॥—ख । पशुविचारः त्रयस्त्रिंशः पटलः—घ
२०८ मलादीनां पाशा...तावन्मलपरिमितत्वादनन्तकम्—क
२०९ तच्चानन्तिकमिति—अ
२१० तावन्मलपरिमित°—क । "अ"पुस्तकेऽयमेव पाठः प्रथमतो लिखितः "स्या" इत्यक्षरं पश्चाद् द्वितीयहस्तेन लिखितं पङ्क्तेरधः ।
२११ शक्तियस्तस्य विद्यते—अ
२१२ तामप्यनन्ता भवन्ति मायातत्त्वमप्येवमपरिमित°—अ । ता अप्यनन्ता भवन्ति मायातत्त्वम... अपरिमित°—क
२१३ किंतु—क । "अ"पुस्तकेऽयमेव पाठः प्रथमतो लिखितः, पश्चाद् द्वितीयहस्तेन "किंच" लिखितं पङ्क्तेरधः ।
२१४ मायेयान्यपतत्वभावभूतरूपेण प्रतिपुरुष°—क
२१५ चानन्तव्य...च्चेति—क
२१६ श्रीसाम्बशिवार्पणमस्तु—अ
२१७ प्रतिज्ञा...नायाह—अ । "अ"मातृकान्तर्गतः टीकाग्रन्थभाग अत्र समाप्तः ।
२१८ अथनादिमलः पुंसां—अ । अथानादिमलं पुंसां—घ
२१९ परिकीर्तितः—क
२२० तुषकम्बूकवज्ज्ञेयं मायापापाङ्कुरस्य—मु । तुषकम्बुवजज्ज्ञेयं मायावापाङ्कुरस्य—क । तुषकम्बुकविज्ञेया मायापाशाङ्कुरस्य—ख । तुषकम्बुकवज्ज्ञेयं मायाबीजाङ्कुरस्य—ग । तुषकम्बुकविज्ञेयो मायापाशाङ्कुरस्य—घ
२२१ पटलः १ श्लोकः २ । "इ"मातृकान्तर्गतः टीकाग्रन्थभाग इहारभ्यते ।
२२२ प्रच्छादयन्ति इति—क
२२३ चैतत्का...र्तृत्वे—क

२२४ अनादिश्चासौ मलस्यानादित्व°–इ । अनादिश्चासौ मलश्चेति मलस्यादित्व°–क
२२५ नानानादादिसंबन्ध°–इ
२२६ पटलः १ श्लोकः १९
२२७ मलस्यैकवचननिर्देशात्सर्वेषां मलवतां–क
२२८ पश्यन्त इति एतदुक्तं भवति पुंसां पशुशब्द°–इ । पाश्यन्त इति एतदुक्तं भवति पुंसां पशुत्वशब्द°–क
२२९ पश्यत्वे–इ
२३० शालितण्डुलानामवापस्योज्ञानतायामम् प्रसवा°–इ
२३१ मायायां शिवे°–क
२३२ तत्संभववशोऽज्ञाद्यपाशौघं पौरुषस्थितः–क । तत्सम्भाववशो जातिपाशौघः पुरुषे स्थितः–ख । तत्सद्भाववशो ज्ञातिपाशौघः पौरुषे स्थितः–घ । तत्सद्भाववशोऽज्ञादिपाशौघः पुरुषस्थितः–मु
२३३ तत्समन्तत्वतो ज्ञेयं–ख । तत्सामत्वं तत्वतो ज्ञेयं–घ
२३४ °मिच्छताम्–अ, उ, क । °मिच्छतः–ख, घ । "°मिच्छता" इति पाठः "ग" पुस्तकेऽस्ति सद्योज्योतेश्चाभिमतः
२३५ एते चाज्ञादयः–क
२३६ यथा तथा पशुत्वे सति पुरुष स्थितः–क
२३७ सत्यामु°–इ
२३८ धर्मा एवं सर्वा°–क
२३९ तस्मादुच्छेतायतमसित्वतोज्ञेयम्–इ, "मसि" इत्यक्षरयोर्मध्येऽध्याहारचिह्नं पङ्क्तेरधश्च "सत" इत्यक्षरे लिखिते द्वितीयेन हस्तेन ।
२४० न तदविदितं व्युच्छेत्तुं शक्यम् । न च तस्मिन्नव्युच्छिन्ने–क । न च तदविदिदं व्यवच्छेत्तुं शक्यम् । न च तस्मिन्नवच्छिन्ने–इ
२४१ अनुग्राह्याणामक्षयः शिव°–क । अनुग्राह्याणामक्षयशिव°–इ
२४२ कर्तुमिच्छतां–क
२४३ "ते" नास्ति–क
२४४ शिवानुष्ठितप्रक्षयवशात्तावस्था विहास्यन्तीति–इ । स्वानुष्ठितप्रक्षयवशात्तामवस्थां विहाय... न्तीति–क
२४५ शिवसायुज्यलक्षणोस्तु–इ
२४६ परिज्ञ...तिज्ञानैक°–क
२४७ पतिज्ञानेकगम्यन्तमितरे°–ख

२४८ तज्ज्ञाननिर्मुक्तश्शुद्धात्मैवोच्यते–मु । तज्ज्ञाननिर्मुक्तशुद्धात्मा बोध्यते–ख । तज्ज्ञानिभिर्मुक्तोशुद्धात्मैवोच्यते–ग । तज्ज्ञाननिर्मुक्तः शुद्धात्मा बोध्यते–घ । "शुद्धात्मा" इति द्विर्लिखितम् "उ" मातृकायाम् ।

२४९ अवधरणफलम्–क

२५० येन गोचरमिति येन च–इ

२५१ तेषामसर्वा°–इ

२५२ च युक्तमनृतवक्तृत्वम् । किंतु तैरनुक्त°–इ । चायुक्त...तैरनुक्त°–क

२५३ स त्रिभागेषु–ख । स त्रिभोगेषु–घ

२५४ तद्भोग इति ज्ञेयो विपश्चिता–मु । तद्भोगो जाघटीति विपश्चिता–ख, घ

२५५ सक्तिर्भो...किमुतानि हि–क । सक्तिर्भोगेषु । किमुता न हि–इ

२५६ अथाशुद्धिवादिनो रागतः सक्तिः-इ । अथाशुद्धिवादिनोऽपि रागतः सक्तिं–क

२५७ इति...त्यम्–क

२५८ शुद्धे...भोग एव तावन्न जाघटीति न युक्तया–क

२५९ किमुतदभ्यासः तस्माच्च सक्तिरिति किं करणम्–इ । किमुत तदभ्यासः तस्माच्च शक्तिरिति किं करणम्–क

२६० चच्छक्तयु...तो बुद्धिरिति चेत्, शिवशक्तिरियम्, अशुद्धगोचर उप... क्तत्वात्–क

२६१ दृष्टे...न्न भवति–क

२६२ भोगमास्वादयति नाशुद्धौ । अशुद्धिं कल्पयित्वान्यचैतन्यमपि कल्पनीयं । चेतनस्य–क

२६३ चेद्युक्तिमान्योगस्सा शक्तिर्नो°–ख । चेद्युक्तिमान्योगः सा युक्तिर्नो°–घ

२६४ मुक्तः संसारवर्त्मस्थः विशेषाप्र°–क । मुक्तसंसारवर्त्मस्थविशेष्यप्र°–ख । मुक्तः संसारवर्त्मस्थविशेषप्र°–घ

२६५ °विशेष...योरपि–क, किं च "क" पुस्तके "एव विशेषो...स मुक्तः" इति अग्रेऽपि (पृ° २८) दृश्यमानो ग्रन्थ अत्र लिखितः कोष्ठान्तर्गतश्च । तस्योचितप्रदेशस्तत्रास्ति ।

२६६ बन्धात्मा च सतीष्यते–घ । बद्धात्मा स इष्यते–ग । बद्धात्मा च न शिष्यते–मु

२६७ तस्मादावश्यकं तत्सयाभ्युपगन्तव्यः–क

२६८ अन्यंचासत्त्वेनाति नन्वन्य एव विशेषो–इ । अन्यं चासत्त्वे...एव विशेषो–क

२६९ मायात्मकौ विकारा विद्यन्ते स बन्धः ये न विद्यन्ते–क । मायात्मका विकारा विद्यन्ते स त्वयन्ध न विद्यन्ते–इ

२७० मुक्त...द्यमाना वा–क । "क" पुस्तके "एव विशेषो...स मुक्तः" इत्यत्रत्यलुप्तग्रन्थ उपरि (पृ°३७, टि° ४) लिखित आसीत् ।

२७१ स बन्धः, यस्य न प्रवर्तन्ते स मुक्त इति । य...वदुक्ति–क

२७२ मुक्तः...तत्वं च तस्या°–क
२७३ सर्वशब्दो विवक्षितः–क
२७४ पर...सर्वज्ञः शिवाद्यप्यपरिज्ञानात्–क । परमार्थतः सर्वज्ञः शिवाद्यप्यपरिज्ञानात्–इ
२७५ बन्धस्य–इ, क
२७६ भावसर्वमायात्मकाः पशोः–घ । भाव सर्वे मायात्मकाः पशोः–ख । भावाः सर्वे मायात्मकः पशोः–अ
२७७ पुरुषः सा परा°–घ
२७८ मायात्मकाभावः–क । मायात्मकभावः–इ
२७९ न त...सद्भाव इति सर्वग्रहणद्वितीयस्य–क
२८० तत्त्वाभावभुवनभूताख्याः–क । तत्त्वभावभवनभूताख्याः–इ
२८१ विपर्ययम्–इ
२८२ सर्वे...यात्मकाः–क
२८३ द्विविधः साधयन्तीह भावमण्डले पुरुषार्थं–क । द्विविधं साधयन्तीह भगवन्मण्डले पुरुषार्थं–इ
२८४ अपरं दुःखमोहरूपम्–क
२८५ भवितुमर्हति, नेतरथा मुक्तात्मनोऽपि प्रसङ्गात्–इ । भवितुमर्हन्ति, नेतरथा मुक्तात्मनोऽपि...सङ्गात्–क
२८६ "न" नास्ति–क
२८७ विभ्येकमकलं–उ । विवेकमकलं–क । विवेकममलं–ख, घ
२८८ मत्यस्यां–क । मायात्यस्यां–इ, "या" इत्यक्षरं बिन्दुभिर्निवारितम् ।
२८९ तमनेन सर्वं–क
२९० "पदानि" इति नास्ति–क
२९१ विना शिवं दृष्टम् सत्यप्यचैतन्येऽस्य स्यादेकत्वम् ततो न विनाशित्वम्–क । विनाशित्वं दृष्टः सत्यप्याचैतन्येऽस्य स्यादेकमन्ततो न विनाशितम्–इ
२९२ विभुः पुरुषानन्त्यस्य भोगाय तिर्यगूर्ध्वमधःस्थितये स्रोतोभिः सर्वकर्माणि–इ । विभुः पुरुषानन्त्यस्य भोगाय तिर्यगूर्ध्वमधःस्थितैः स्रोतोभिः सर्वकर्मणि–क
२९३ किंचैकं पेक्षतुण्डादिभेदानामविभागाधिष्ठानमेककदृष्टम्–इ
२९४ कलादिकार्यभेदानामविभागा°–क
२९५ चाकलः पुरुषार्थ°–क
२९६ यथान्यै°–इ, क
२९७ परुषार्थराधनं–इ, "र्थ" इत्यक्षरं बिन्दुना निवारितम् ।

२९८ यतो पुरादीनि–क

२९९ "न" नास्ति–इ

३०० उच्यन्ते–क

३०१ यथान्यैर्ग्रन्थितत्वम् । व्यक्तमनादि°–क । अथान्यैर्बुद्धितत्त्वं व्यक्तं नादि°–इ

३०२ व्यक्तस्याप्यव्यक्तपूर्वकत्वादिति–इ । व्यक्तस्याव्यक्तपूर्वत्वादिति–क

३०३ किं च...न तत्सर्वात्मना–क

३०४ "न"इति नास्ति–इ

३०५ एषां–क

३०६ प्ययं गच्छन्तीति–क

३०७ सर्वाधिकरणामापूरक°–इ

३०८ पुरुषार्थसाधन...तस्मा...लेत्यादि सूक्ष्म...कला इत्येकशेषः–क

३०९ गुणात् धियम्–मु, ग । गुणाधियः–ख, घ

३१० बुद्धितत्त्वाहंकारं तन्मात्रादीन्द्रियाणि च–क । बुद्धितत्त्वादहंकारस्तन्मात्राणीन्द्रियाण्यतः–ख । बुद्धितत्त्वादहंकारतन्मात्राणीन्द्रियाण्यतः–घ

३११ क्रमतो–ख

३१२ विद्याविद्येश्वरेशानशिवशक्तिसमर्थितः–क । विद्याविद्येश्वरेशानशिवशक्तिसमुत्थितः–ख, घ

३१३ तत्रैककला–इ

३१४ गुणेभ्यः...धानिकशब्देन–क

३१५ तत्स्रोत°–क

३१६ नो...राले–क

३१७ प्रसिद्धः सूक्ष्मेभ्यो भूतेभ्यः–क । प्रसिद्धः सूक्ष्मेभ्यः तेभ्यः–इ

३१८ तच्चासृजदिति सम् चैतत् कालादि आलभतान्तन्नैकस्मात् तत्वात् क्रितु क्रमणोद्राजदिति तस्माच्चाहं–इ । तच्चासृजदिति तस्माच्चाहं–क

३१९ अन्यथावच्छिन्नमेव पठितं स्यात् । किं कृतोऽसृजत्–क

३२० तदव्यक्ताद्गुणनन्तंततः–इ, "अव्यक्ताद्गुणनन्तं" इति कोष्ठान्तर्गतं निवारितम् ।

३२१ कलादित्रितयमप्येकावच्छेदविशिष्टत्वा°–इ । कलादित्रितयमप्येकावच्छेदकत्वा°–क

३२२ एवमतिसंनिहितादव्यक्ताद्गुणेभ्यो–क

३२३ भावान्प्रत्ययवर्गांश्च–क । भावान्प्रत्ययस्वर्गांश्च–अ ("स्व" इत्यक्षरस्थं "स"चिह्नं निवारितं द्वितीयेन हस्तेन, "प्रत्ययवर्गां°"इयि पाठो लभ्यते)

३२४ मायात्मं जगत्–उ

३२५ प्रत्ययस्वर्गांश्च–इ । प्रत्ययवर्णांश्च–क

३२६ सामान्यशास्त्रप्रसिद्धयातः भूतानि शरीराणि भुवनेभ्यः कालादीन्येव–क
३२७ भावादिसृजदिति स वा एवासृजत् भगवान्–इ
३२८ मोहनात्मकं च मोहयति पुरुषम्, अश्रेय एव श्रेयस्तया ग्राहयतीति–इ। मोहात्मकं च मोहयति पुरुषम्, श्रेय एव श्रेयस्तया...ाहयतीति–क
३२९ अधर्मबन्धः। प्राक्प्रोक्तम् अशुद्धितः सर्वसाधनो–इ
३३० कारणान्तरसमुच्चयतश्चेति–क
३३१ कर्मणः परि°–इ
३३२ शान्तघोरविमूढात्म नितान्तविषमो यतः–मु। शान्तघोरविमूढात्मा नितान्तविषमो यतः–ग। शान्तघोरविमूढात्मा नितान्तविषमो हितः–ख। शान्तघोरविमूढात्मा नितान्तविषमो हतः–घ
३३३ मलस्य कर्मणो भोग°–क
३३४ सोऽयमपि–इ
३३५ अघोरात्मा अज्ञानाख्यो विमूढात्मा एवं सिद्धितुष्टयाख्यः शान्त्यात्मा–क
३३६ कर्म–इ, क
३३७ कर्मत इति कर्मणश्च–इ। कर्म इति कर्मतश्च–क
३३८ कर्मणश्च–इ
३३९ द्विविधानि–ग
३४० स...खात्मकः सुख°–क
३४१ पशुत्वादञ्चितात्मानो–मु । पशुत्वाद...तात्मानो–अ । पशुत्वादञ्चितात्मानो–क । पशुत्वारञ्चितामोहे–घ। पशुत्वारञ्चितामेहे–ख
३४२ ...सः–क
३४३ साधनं–क
३४४ निश्चितमिति तेन–इ
३४५ सुखदुःखात्मकमपि–क
३४६ सातिशयत्वा...श्रेयः–क
३४७ परतरश्रेयस्तथागतं चेतो येषामेतदुक्तं–इ। परतरश्रेयस्तथागतं चेतो येषां ते एतदुक्तं–क
३४८ तदश्रेयस्तथा–इ, क
३४९ यत्तावदुक्त...लं पशुत्वा°–क
३५० मुक्तस्य...सा भोगो–क
३५१ क्षीणकर्मणो न मुक्तपुंसो–इ
३५२ यतः प...केवला°–क
३५३ भोगसमाधानाच्छरीरसंबन्धात्प्रागूर्ध्वं–इ। भोगसाधानाच्छ...ंबन्धात्प्रागूर्ध्वं–क

३५४ अनिमित्तत्व...पि प्रसज्यत–क
३५५ किंचित्क...स्यात् । कर्म च–क
३५६ बन्धभावाच्च न मुक्तिः–क
३५७ सुचरिताम् मुक्ति°–इ
३५८ कश्चि...यितुं–क
३५९ न ह्यबन्धो–क
३६० वि...क्तिः–क
३६१ शिष्यसुखबोधहेतुजगदुत्पत्तिरिति–इ
३६२ "यं" इति नास्ति–क
३६३ अतो निमित्ता°–क
३६४ प्रमाणत...स्ततः कर्मतो–क
३६५ "च"इति नास्ति-इ
३६६ असद्भावे तयोः पुंसां बन्धमुक्ति न–अ । असद्भावस्तयोः पुंसां बन्धमुक्तिर्न–ख । असद्भावस्तयोः पुंसां बन्धमूर्ती न–घ
३६७ भ...ते वै–ग
३६८ कर्मपशुत्वयोरन्यतरस्य सद्भावे–इ, क । "इ"पुस्तके दीर्घस्याकारस्य चिह्नं द्वितीयेन हस्तेन पङ्क्तेरधो लिखितम् ।
३६९ बन्धमुक्तिस्सर्वात्मवादिनामपिवादतो–इ
३७० कथयन्ति वस्तूनि जगति वर्तन्ते तेषु सत्सु के–क
३७१ कर्माशुद्ध्यादि–इ, क
३७२ कर्माशुद्धिशिवत्वेषु तेषु–मु, ग । कर्माबुद्धिरिशिवत्वेषु तेषु–ख । कर्माबुद्धिशिवत्वेषु तेषु–घ
३७३ ततोऽर्थाः–मु
३७४ भोगो भोक्तृत्वमुक्तयः–ख । भोगभोक्त...यः–क
३७५ शिवत्वेन च–इ
३७६ तद्भोक्तुर्न–क
३७७ च साधारणं–क
३७८ चिद्गुणादि शिवत्वस्य–इ
३७९ योक्तृत्वेन मलस्याधोनियामक°–इ । प्रयोक्तृत्वेन यस्य यो नियामक°–क
३८० यतेनताद्यं कुर्वन्–इ
३८१ कर्मवतां करोति–क

३८२ मुमोच्यत–इ । मोच्यत–क

३८३ तद्विविधं भोग्या–क । तद्विविधं भोज्यं–ख । तद्द्विविधं भोग्यं–ग । तद्द्विविधं भोज्यं–घ

३८४ सुखदुःखमोहकत्वेनं–इ

३८५ प्रतिबन्धनविनाशः धर्माधर्मात्मकं तावदधर्मफलेन धर्मफलेन च बलीयसा–इ । प्रतिबन्धः न विनाशः धर्माधर्मात्मकं तावदधर्मफलेन च–क

३८६ रुध्यते–क

३८७ यत्ते–ख, घ

३८८ प्रीतिं च पुरुषे परम्–क । प्रीतितं च पुषे परम्–ख, घ । प्रीतं च पुरुषे पराम्–मु

३८९ धर्मीन् तेनोच्यते तज्ञैरधर्मस्तु विपर्ययात्–ख । धर्मां तेनोच्यते तज्ज्ञैरधर्मस्तु विपर्ययात्–घ

३९० दर्शनसंपत्युक्तान्–इ, क

३९१ प्रीत्यं किंत्वलोकानसात्विकान्राजसांश्च–इ । प्रीतिं किंत्वलोकानसाक्षिकान्राजसांश्च–क

३९२ ...संवर्तिराम्नायादेव जायते–क । धर्मासाधनसंवित्तिराम्नायो जायते...।–घ

३९३ तन्मूलत्वात्स्मृतेः चैव ताभ्यामेवापरस्य च–अ, ग, मु । तन्मूलत्वात्स्वकृतेश्चैव ताभ्यामेवापरस्य च–उ । तन्मूलत्वात्स्मृतेः चापि काभ्यमेव परस्य च–ख । तन्मूलत्वात्स्मृतेः चैव ताभ्य एव परस्य च–घ

३९४ कथयतः–इ

३९५ च साधनं संवित्ति°–इ । साधनं संवित्ति°–क

३९६ साधनं संवित्ति°–इ

३९७ संसारहेतुरिति प्रसक्तम् स्मृत्या°–इ

३९८ उन्नत्यवनतमित्यादि–इ

३९९ "क" पुस्तकेऽयं श्लोको नास्ति ।

४०० यद्वकलाकोटयोव्यवस्थिते–ख । यद्वत्तुलाकोटयां व्यवस्थिते–घ

४०१ कर्मणोर्विलयोत्पत्तिस्तद्वदुत्तरपूर्वयोः–उ । कर्मणो विलयोत्पत्तिस्तद्वदुत्तरपूर्वयोः–ख । कर्मणो विलयोत्पत्तिस्तद्वदु...–ग । कर्मणो विलयोत्पत्ती तद्वदुत्तरपर्वयोः–घ

४०२ पूर्वातोपेतता...नेति–इ । पूर्वातोवेति उत नेति–क

४०३ अनाशुद्धिवदाधारिका–क

४०४ चमसंस्थेत्यादि–इ । चतुःसंस्थेत्यादि–क

४०५ द्विकर्मतः प्रतिरोधतः–अ, उ, क । कर्मप्रततिरायता–ग, मु । कर्मव्यापृतिरायता–ख, घ । द्विकर्मप्रतिरोधत इति व्याख्यातृसंमतः पाठ इति भाति ।

४०६ स पशोर्बन्धः सुकैवल्यनिरोधतः-मु । स्याणवोबद्धः सुकैवल्यनिरोधकम्–ख । सावणोर्बन्धः सुकैवल्यनिरोधकः–ग । साणवोबन्धः सुकैवल्यनिरोधकः–घ

४०७ निबीजावाता तावत्सुकैवल्यं–इ । निबीजापा तावत्सुकैवल्यं–क

४०८ मायाया अपि चैतन्यस्य च व्यञ्जिकानां शुद्धिवदावारिका सापि–इ

४०९ सुकैवल्यम्, निरोधकमिति–इ

४१० द्विरूपं निरधिकारानन्तरमेव–इ

४११ साधर्म्यवैधर्म्यं–इ, क

४१२ अनादिपौरुषी कारा मुक्तयन्ता विकृताननना–मु । अनादिपौरुषीः कारा मुक्तयन्ता विकृतानि च–क । अनादिपरुषा कारा मुक्तयन्ता विकृतादिजा–ख । अना...षिकारा मुक्तयन्ता विकृता निजा–ग । अनादिपौरुषाकारा मुक्तयन्ताविकृता निजा–घ

४१३ मायया कार्मिकी नैवं मुक्तयन्तापि विधर्मतः–मु । मायेया कार्मिकी नैवं मुक्तयन्तापि विधर्मतः–क, ग । मायीय कर्मकिनैव मुक्तयन्ता विविधो मतः–ख । मायेया कार्मकी नैव मुक्तयन्तापि विधर्मतः–घ

४१४ नास्यादिः–क

४१५ चिद्रूपा–क

४१६ सति–इ, क

४१७ पूर्वद्वो मुक्तित्वं–इ

४१८ प्रकरणोपसंहारयाह–इ

४१९ मायेयं मानवं कार्म्मे°–मु । मायेयमाणवं कर्म्मे°–उ । मायेयमाणवः कार्म्मे°–क । मायेयं माणवं काम्यमे°–ख । मायेयमाणवं काममे°–घ

४२० त्रिविधबन्धमध्ये तस्य च–क

४२१ अस्मात्–मु, ख, ग, घ

४२२ एते ये–क

४२३ नास्य...साधका इत्युक्तम् येऽप्यत्रोक्तास्ते–क । नास्यार्थस्य साधका इत्युक्तम् येऽप्यत्रोक्ताह ते–इ

४२४ शिवतत्त्वं तन्नियति–क

४२५ शिवधामापितस्यास्य–क । शिवधर्मापितस्यास्य–ग । शिवधर्मायितस्याथ–ख, घ

४२६ प्रतिकृत्यानुकारिता–मु । पतिकृत्यनुकारिता–अ

४२७ तदपितम°–क

४२८ यत्सकलस्य दृष्टं तत् अधिकारित्वं च यत्केवलस्य प्रलय°–इ । यत्सकल...तत् अधिकारित्वं च यत्प्रलय°–क

४२९ यास्सकलात्प्रभृत्यनन्तेशं यावद् दृष्टवती कृत्वा पश्चात्कारित्वमकारिता–क । यास्सकलात्प्रभृत्यनन्तेशं यावद्द दृष्टवती कृत्वा तु पश्चात्कारित्वं कारिता–इ, किंच "इ" पुस्तके "त्वातु" इत्यक्षराभ्यामुपरि "त्यादौ" इति लिखितम् ।

४३० कर्म इत्यनन्तरं ये प्रवर्तन्ते पतिकृत्यानुकारिणस्तेषां–क

४३१ निष्कम्पोर्चिरिव स्थितः मुक्तौ व्यक्त°–मु । निष्कम्प...वास्थितः मुक्तोव्यक्त°–क । निष्कम्पच्चरुपस्थितः मुक्तो व्यक्त°–घ

४३२ स्वायम्भुवसंग्रहे–उ ।

४३३ पाशविचारचतुस्त्रिंशः पटलः–ख । पाशविचारचतुस्त्रिंशत्पटलः–घ

४३४ भवप...मणुत्वं–क

४३५ प्रलयाकलत्वमायातो भवानर्हत्वाद्भवपदम् विज्ञानकेवलत्वमथो भवति–क । प्रलयाकलत्वमायातो भवनार्हत्वाद्भवपदमविज्ञानकेवलत्वमधो भवति–इ

४३६ तस्मादूर्ध्वं यद्भवति तत्सर्वमेव मनुनाथाद्यनन्तान्तमुद्भवपदम् तदधीतो–इ । एतस्मादूर्ध्वं यद्भवति तत्सर्वमेव मन्त्रनाथाद्यनन्तान्तमुद्भवपदम् तदतीतो–क

४३७ दीप्यमानो निष्कम्पार्चिरिवावस्थितः कुतो भवदातीतः–क

४३८ मुक्तः...द्भवपदातीतः–क

४३९ "उ" पुस्तके पत्रस्य वामपार्श्वे "पतिपटलः" इति लिखितम् ।

४४० य...क्तिर्देव°–क

४४१ च शिवेच्छाया पुरानन्तेत्येवमादिना–इ । शिवेच्छया पुरानन्तेत्येतद्व्याख्यादिना–क

४४२ मलं करणादि सायुज्यान्तं पुरुषार्थकारित्वप्रधानत्वात् प्रधानशक्तिः–इ । मलीकरणादि शिवसायुज्यान्तं पुरुषार्थकारित्वप...त् प्रधानं शक्तिः–क

४४३ ज्ञात एवेति तस्य तादृग्विधा शक्तिः का कांस्यासौ–इ । ज्ञायत एवेति । तस्य तादृग्विधा शक्तिकरस्यासौ–क

४४४ देवदेवस्य–क

४४५ शिवस्याशिहारिणः–ग

४४६ सर्वानुग्राहिकी शक्तिरमोघा बलशालिनी–मु । सर्वानुग्राहिका शक्तिरमोघबलशालिनी–ग, घ

४४७ अथे...न्यस्ता°–क

४४८ चेतनानामचेतनानां चानुग्राहिका–क

४४९ उपे...ननु ग्रहीतानि–क

४५० समर्थानि–क

४५१ न तिरोभाविकापि शक्तिः पर्यते नियुज्यते–इ, "नि" इत्यक्षरं दण्डेन निवारितम् ।

४५२ कुर्वन्ति–इ, क

४५३ तिरोभावाय शक्तिः...एकानेक°–क । तिरोभावा या शक्तिः प्रवर्तत इति किंचैकानेक°–इ
४५४ शैवोद्भवे–ख, घ । "सातिभवे, सैवोद्भवे" इत्येतौ पाठौ पाठान्तरत्वेन टीकायामुपादीयेते ।
४५५ तत्प्रकाशयन्ति प्रकाशिकेत्युच्यते, यदा तत्संबन्ध...पाकगतं–क
४५६ विकासितेत्युच्यते–क
४५७ प्रज्ञापयन्ति ज्ञानमित्युच्यते तदा तत्संबन्धात्ते...लक्षणोत्क्षेणादिवत्क्रिया–क
४५८ संस्थ...स्थितिसंहारतिरोभावानुग्रहाख्यं–क । संस्थिता यावच्च सर्गस्थितिसंचारतिरोभावानुग्रहाख्यं–इ
४५९ कृत्वा जातं–इ
४६० पूर्वमिवास्येच्छाख्यायाः शक्तेर्व्यापारो–इ । पूर्वमिवास्येच्छाख्यायाः शक्तेर्व्यापारो–क
४६१ १.१६ "शिवेच्छया पुरानन्ता... । सा शक्तिरापतत्याद्या... ॥" । अनन्तेत्यादि सूत्रवि...सा च–क
४६२ अनेकदापरिणामित्वाच्च उपचारतो–इ । अनेकधापरिणामित्वात् उपचरतो–क
४६३ विद्याविद्येशानादि–क
४६४ चेष्टयतीति प्रवर्तयतीत्यधिष्ठेयभेदात्–इ । चेष्टयति प्रवर्तयतीत्यधिष्ठायभेदात्–क
४६५ स्वर्गादीनि–इ
४६६ क्रियाशक्तेर्भेदात् तावन्तो ज्ञानशक्तेरपि–इ । क्रियाशक्तेर्भेदाः तावन्तोरपि–क
४६७ तावन्तस्तदपियुक्तत्वात्–इ
४६८ कायेन्द्रियादिमतोऽधिष्ठातृत्वादर्शनात्–इ
४६९ निष्कलाः–क
४७० भवाद्भव°–इ
४७१ "भाति सैवोद्भवे" इत्यादिः "चेतनाचेतनानामनुग्राहिकेति" इत्यन्तो ग्रन्थः परित्यक्तः–क
४७२ भवपादादूर्ध्वं–इ
४७३ किलानुग्राह°–इ
४७४ इत्यपरव्याख्यानम् एतदेव शक्तेः–क
४७५ द्वारद्वारतयेति–इ
४७६ तयोद्बलितसामर्थ्य सर्वस्य–ख । तयोद्बलितसामर्थ्यः सर्वस्य–घ
४७७ मितबलांचान्ये–घ
४७८ तेभ्योऽविद्याञ्जनाश्चान्ये परेच्छानु°–मु
४७९ तेभ्यो–ख, घ । एभ्यो–ग
४८० द्वाराद्वारतयेति तया कारणेच्छयो°–इ । द्वारद्वारतयेति येषु च तया कारणेच्छयो°–क

४८१ समर्थितस्सामर्थ्या अनन्तेशादयो मायातीता विद्येशाः सर्वस्य सितस्यार्थराशेः–क
४८२ स्थिताः सितफलप्रदा भवन्ति तेभ्यश्चानन्तेशादिभ्यो मयामण्डल°–क
४८३ विद्येशा नियोगभाजः–इ
४८४ वमलात्मत्वं–क
४८५ तद्वारेण...पततीति–क
४८६ प्रभुश्शक्तेस्समुत्पन्ना– उ । प्रभुशक्तिसमुत्पन्नम्–ख । प्रभुशक्तिसमुत्पन्न–घ
४८७ विगतेऽध्वनि–ख
४८८ प्रभवती च सर्वा°–क । प्रभवी...सर्वा°–इ
४८९ विधार्य–क
४९० इत्युच्यन्ते–क
४९१ परं मन्त्रा मन्त्रेश्वरा वा मन्त्राश्चेति–इ । परमन्त्रा...न्त्राश्चेति–क
४९२ तनु–क
४९३ मन्त्रमन्त्रेश्वरास्तूक्तन्यायेन–क
४९४ त्वत्यन्तं संयोगेन परं शिवेच्छयोत्पद्यन्ते–इ । त्वत्यन्तसंयोगेन परं शिवेच्छया उत्पद्यन्ते परं शिवेच्छयोत्पद्यन्ते–क
४९५ तत्सायुज्यप्रधानाया–क
४९६ स्वयंभूर्निधनेश्वरं–इ
४९७ पातव्यमार्गो–मु
४९८ न च पत्युर्गतिः पुंसो विभुत्वमनयोर्यतः–मु । न च या दुर्गतिः पुंसो विभुत्वमनसोर्यतः–ख, घ । न च यातुगतिः पुंसो विभुत्वमनुयोग्यतः–क
४९९ तत्सिध्यर्थं पत्युर्यातव्यस्याध्वा न विद्यते–क
५०० प्राप्त्यर्थमध्वा द्रष्टव्यः–क । प्राप्यर्थमध्वा टृष्टः–इ (अस्यां मातृकायां "द्रष्टव्यः" इति प्रथमं लिखितं, "व्य" इत्यक्षरं तु रेखया निवारितम्)
५०१ विभुत्वान्न पतिपुंसोः परस्परं प्राप्तिरेव–क । "इ"मातृकायां "विभुत्वात् न भवति पुंसोः परस्परं प्राप्तनेव" प्रथमं लिखितम् । पश्चादन्यहस्तेन "न भव" इत्यक्षराणि बिन्दुभिर्निवारितानि अधश्च "प" इत्यक्षरं लिखितम्, "प्राप्तनेव" इत्यत्र "न" इत्यक्षरं रेखया निवारितम् "म" इत्यक्षरं चाधो लिखितम् । एवं "विभुत्वात्पतिपुंसोः परस्परं प्राप्तमेव" इति पाठो लभ्यते । विभुत्वात् पतिना पुमान् प्राप्तः पुंसा च पतिः प्राप्त इत्यर्थः ।
५०२ "च"इति नास्ति–इ
५०३ विभुत्वे गतिमत्त्वे तु–ख । विभुक्ते गतिमत्त्वं तु–घ

५०४ तस्माद्वस्तुतोर्ध्वाकुतस्तयोः–इ । तस्माद्वस्तुतो(त्वो)र्ध्वाकृतस्तयोः–क । यस्मादतोध्वा च कुतस्तयोः–ख । यस्मादतोर्ध्वायाकुतस्तयोः–ग । यस्मादतोऽध्वा चक्रतस्तयोः–घ

५०५ तस्मान्नैवंविधं–इ, क

५०६ तस्य तु गुरोश्च–क

५०७ स्मिन्मया...–क । स्मिन्माया पूर्वं–ख । स्मज्ञाया पूर्वं–घ

५०८ प्रभुर्लोकेश्वरेश्वर–ख

५०९ कं प्राह–क

५१० द्राघि...वा तयोयया–क । द्राघिष्ठोध्वा यतो यथा–ख । द्राविष्ठोद्वातयोर्यया–घ

५११ "इ"मातृकायां "अयनम्" प्रथमं लिखितम् । पश्चादन्येन हस्तेन "अ"इत्यक्षरं बिन्दुना निवारितः "न"इत्यक्षरं चाधो लिखितम् ।

५१२ तावदध्वोच्यते इति पुरा–इ

५१३ मायाः परिणतौ–इ

५१४ सोऽध्वा परिणतो धात साध्वा परिणतस्तस्माद्–ख । ...सोऽध्वा परिणतो यतः साध्या परिणतिस्तस्माद्–घ

५१५ "लोके" नास्ति–क

५१६ आथस्त्यात्त°–क

५१७ वस्तुसंहतिर्मायापरिणतिसूदाहरणम्–इ, क

५१८ लोकप्रसिद्धोर्ध्वोदाहरणम्–क

५१९ माया इत्यादि परिणतौ–इ

५२० वस्तुसंहरतिशयवर्तिनी–इ

५२१ पुंबन्धताभावम्–इ

५२२ पुंबन्धभावमापन्नाः–इ । पुंबद्धभावमापन्ना–ख

५२३ व्युत्क्रमेणोपनेयासौ शिवायागमनं प्रति–ख, घ

५२४ तस्यां चापनये दीक्षाकर्मोपायः । कस्मादपनेयः–क

५२५ वस्तुप...या शिवाय–क

५२६ यद्गमनं तत् भुप्रति–इ

५२७ पुंसोर्गमनं–इ, क

५२८ यतस्तस्याधसत्यपदार्थः–क

५२९ उपरितः पदार्थाभिमुखस्तद्बन्धयोग्यः क्रियते । ततश्चो°–इ । उपरितनपदार्थाभिमुखस्तत्संबन्धये...तश्चो°–क

५३० संहत एव संयोज्यत इति–इ

५३१ त एवं–इ, क

५३२ व्युत्क्रमेणा...यमान अन्त्य°–क

५३३ वियुज्यत् गतिमान्यायश्च पूर्वस्माद्देशाद्वियुज्यत् गतिमानात्मा यश्च पूर्वस्माद्देशाद्वियुज्य–इ। वियुज्यमानत्वाद्द गतिमानान्यायश्च पूर्वस्माद्देशाद्वियुज्य–क

५३४ स ग...दविहरणा°–क

५३५ भावनचोदयत्–इ, क

५३६ विकल्प्यते–इ, क। षोडशश्लोकावतारिकायां स एव ग्रन्थ उपलभ्यते, तत्र "विरुध्यते" इति पाठः। अत्रापि स एव पाठः समीचीन इति भाति।

५३७ युगपद्वोग्य स्यात्–इ

५३८ बन्धुरूपत्वादपनेया तुल्ये चाशुद्धत्वादपनेयक्रमेणे–इ। बन्धरूपत्वादपने...द्धत्वादपनेये क्रमेण–क

५३९ अन्तरङ्गतराश्शोध्या बहिरङ्गतरापि च–इ। अन्तरङ्गतराशोध्य बहिरङ्गतरापि च–ख। अन्तरङ्गतरा शोध्या बहिरङ्गतरापि वा–ग

५४० बहिरङ्गेऽपनीते स्याक्रमयुक्तितः–उ। बहिरङ्गेपरीते स्यादन्तरङ्गक्रियाक्रमः–क, ख। बहिरङ्गेऽपनीते स्यादन्तरङ्गक्रियाजक्रमः–घ

५४१ सत्यम् शुद्धत्वं तुल्यं तथाप्येषान्तरङ्गतरा अन्तरङ्गा बहिरङ्गा...इत्येवं–क

५४२ बहिरङ्गोपननीयते–क

५४३ व्युत्क्रमेणापनीयते तद्व्यतिरिक्तो वस्तुपद्धतिः–इ। व्युत्क्रमेण...क्ता वस्तुपद्धतिः–क

५४४ प्रेरकप्रेर्यनिमित्तनैमित्तिकेत्येवं°–क

५४५ व्यवस्थितर। अतोऽसावपि व्युत्क्रमेणापनेयेत्यसौ माया°–इ। व्यवस्थितास्ति क्रमेण...माया°–क

५४६ मायापरिणतिर्द्विरूपा। एकस्य कर्तुः–क

५४७ प्रपेद्यते–इ। प्र...ते–क

५४८ भवन्तीति–इ

५४९ प्रकृतिविकारलक्षणेनोर्ध्वायोव्यवस्थानलक्षणेन च क्रमेण व्यवस्थिता सति–क

५५० "इ" पुस्तके "नेतरथा" इत्यतः पूर्वमशुद्धिसूचककोष्ठकान्तर्गतं "इत्यादि" इत्येतल्लिखितम्। नेतरस्था–क

५५१ तस्यामान्तरङ्ग°–इ

५५२ शिवस्योक्तमुद्बन्धक्रम°–ख। शिवस्योक्त उद्बन्धं क्रम°–ग

५५३ दृष्टवस्तुनिबन्धने–मु, ख, घ। "दृष्टा" इति पाठः सद्योज्योतेरभिमतः।

५५४ बहिरङ्गतरादिना क्रमेण–इ

५५५ भावानध्वानमरोषत्–इ । भवानध्वानमरोषत्–क
५५६ तत्सायुज्यफलभाव°–क
५५७ निबन्धनेऽपगमे बन्धनं नाम–इ । निबन्धनोपगमे निबन्धनं नाम–क
५५८ पृथग्रन्थिभिर°–इ । प्रथितग्रन्थिभिर°–क
५५९ क्रमेणाशेषवस्त्रापगमस्तस्य–इ
५६० घटाद्या...प्राप्तिः–इ । घटाद्याचनप्राप्तिः–क
५६१ क्रमेणाशेषबन्धापगमाद्दीक्षा ततस्तस्य शिवेन सह प्रोक्त°–क । क्रमेणाशेषबन्धापगमात् ततस्तस्य शिवेन...प्रोक्त–इ
५६२ स्थिता–मु
५६३ "क-ख" पुस्तकयोरयमर्धश्लोको नास्ति । साग(र)स्तेस्य विज्ञेया–घ
५६४ शिवसायुज्या यावासानिकी स्थितिर्यस्याः स्थितेर्न स्रवते सा गति°–इ । शिवसायुज्या यावसानिकी पीति यस्यास्तितेर्न स्व...यते सा गति°–क
५६५ भावान°–इ
५६६ हिर्गति°-इ
५६७ धर्माद्धर्मान्तरव्यक्तौ सत्यलोके गतं यथा–क । धर्माधर्मान्तरव्यक्तौ सत्यां लोके गतं तथा–मु । धर्माधर्मान्तरव्यक्तौ सत्यां लोके गतं यथा–ख, घ
५६८ पटपर्णादि वस्तु यद्वत्पुमानपि–अ । पटवर्णादि वस्तु यद्वत्पुमानपि–उ, क । पटवर्णादि वस्तुतश्च पुमानपि–ख । पटवर्णादि वस्तु तद्वत्सुमानपि–ग । पदवर्णादि वस्तु तद्वत्पुमानपि–घ
५६९ स्वायम्भुवे–अ
५७० पतिपटलः तृतीयः–अ, उ, क । शिवसृष्टिर्नाम पञ्चत्रिंशत्पटलः–ख, घ । तृतीयः पटलः–ग
५७१ ...क्ता सत्यां लोके–क
५७२ पटवर्णादि वस्तु तद्वत्पुमानपि–इ । पटवर्णादि वस्तु तत्पुमानपि–क
५७३ वृत्तये च शिवत्वस्य षड्विधोऽध्वेह कीर्तितः–ख । व्यक्तये च शिवत्वस्य षड्विधोऽध्वेह कीर्तितः–घ
५७४ प्रमेधां त्रिभिर°–क
५७५ प्रतिपद्यानन्तर तदेवाध्वतया–इ । प्रतिपाद्यन्तरं तदेवाद्धयतया–क
५७६ कार्ममायेयोः–इ । कर्ममाधेयंयाः–क
५७७ शिवत्वस्य व्यक्तय इति प्रतिप्रकरणप्रदर्शनाथमित्यदोषः–क
५७८ °प्युच्यन्ते–इ

५७९ शास्त्रमतिरित्युच्यते–इ
५८० तदेवं भूतैर्भावितश्च–क
५८१ एकैकं–क
५८२ भुवनाध्वकः–ख । भुवनाध्वकम्–घ
५८३ मन्त्रात्मको जलाध्वा च विशत्येकं शिवं पदम्–मु । कलाध्वा च मन्त्रात्मा च विशत्येकं शिवं पदम्–इ । कलाध्वा चैव मन्त्राध्वा विशत्येकशिवं पदम्–क । मन्त्राध्वा च कलाध्वा च विंशत्येकपदं शिवम्–ख । मन्त्राध्वा च कलाध्वा च विंशत्येकं पदं शिवम्–घ
५८४ सदाशिवप्रा...तत्राध्वा–इ
५८५ प्राक् ज्ञानं प्रवर्तत–क । प्राक् रूपमाह प्राक् शिवाज्ज्ञानं प्रवर्तत–इ
५८६ अचलाव्ययम्–ख, घ
५८७ शैवं प्रमाणम् । स केन कृतः । शिवेन कृतोऽवगम्यते । अस्यैव–क, अत्र लिखितो ग्रन्थ अग्रे (पृ° ६३) योजनीयः ।
५८८ अप्रमेयमन्त्रत्वादित्यादि–क
५८९ अप्रमेयमनंशत्वादनिर्देश्यमलक्ष्यतः–मु । अप्रमेयमनन्तत्वामनिर्देश्यमलक्षितः–क । अप्रमेयमनतत्वादनिर्देश्यमलक्षितम्–ख । अप्रमेयमन्तत्वादनिर्देश्यमलह्यतः–ग । अप्रमेयमनन्तत्वादनिर्देश्यमलक्षितम्–घ
५९० अनौपम्यमसादृश्यादमलत्वादनामयम्–इ
५९१ चानुपलभ्यत्वात्वाच्च...सर्वगम्–ख, घ
५९२ कारण...वादचलत्वाच्च तद्ध्रुवम्–क । कारणशून्यत्वादचलत्वाच्च न ध्रुवम्–ख
५९३ परिपूर्णत्वात्स्वामिभावात् तथेश्वरः–क । परिपूर्णत्वात्स्वाविर्भावात्तथेश्वरम्–ख
५९४ व्यवस्थितमनन्ततेषां–क
५९५ बाधकैश्चसंख्यातै–क
५९६ °प्यनन्तरन्तत्वात्–क
५९७ किं च न निर्देयम्–क
५९८ हि स निर्देष्टुं शक्यते–इ
५९९ सहैतमित्येके–क
६०० शिवत्वमस्तीति–इ
६०१ शुचिं विकृतिमिव–क
६०२ कर्म ते च पुंसो–क
६०३ स्वभावविभवं सततप्रज्वलितं सर्वार्थदृक्क्रियम् अतस्तदानमयम्–क
६०४ वामयतः–क

६०५ स्वसंवेद्यस्वानुभूतिलक्षणं–क
६०६ तर्ह्युपलभ्यते तच्च पति°–क
६०७ प्रमाणसवंजकमणमित्युच्यते–क
६०८ तत्सूमाधिष्ठाय–क
६०९ तस्याख्येया–क
६१० ग्रन्थः विशिष्टप्रतिपादनतो–क
६११ इ...हि पुमांसः–क
६१२ पशूक्तसाधनसाध्यानि–इ। पशुमतसाधनासाध्यानि–क
६१३ प्रकाशयति एवमालोच्य अ...साधनान्येभिर्म°–क
६१४ एतानि च साधना°–इ
६१५ सर्वार्थविषयज्ञानोपेतानु...प्रभुः–क
६१६ तद्वचांसि फलवन्त्युपलक्ष्माणि–इ
६१७ तथैव फलयन्ती°–क। तथैव च फलवन्ती°–इ
६१८ सामानत्वात्–इ
६१९ शिवस्त्वागस्यैव कर्ता आगमस्तु शिववज्ज्ञापक–क
६२० शिववज्ज्ञापक–क
६२१ लोके च यथा...ह–क। लोके हि यथा हि कश्चिदाह–इ
६२२ तद्वर्णस्य चेतरेतराश्रयता केचिच्चान्येनायं शिवादिविदा पुरुषेणागम...न युक्तम्–क
६२३ शिवादिविज्ञाननस्वतो...त्युक्तम्–इ
६२४ पूर्वं दीक्षा विधत्ते निर्माल्यभक्षणादीनि–इ। पूर्वं दीक्ष...क्तनिर्माल्यलक्षणादीनि–क
६२५ शैव...वा भवतु–क
६२६ तथाप्यन्यस्यानाप्रामाण्यम् कुतः–इ, क
६२७ निःसंदिग्धं–इ, क
६२८ यत्तदप्रमाणमहं तु शिवेनादृष्टकारेण–इ। यत्तदप्रमाणमिद... तेनादृष्टाकारेण–क
६२९ तथोक्तमित्यलमिति प्रसङ्गेन–इ
६३० कारणशून्यत्वाकारणवद्वस्तु–इ
६३१ चानित्य...दृष्टम्–क
६३२ "नित्यं च दृष्टं अकारणवन्नित्यमेवेत्य" इत्यधिको ग्रन्थः–इ
६३३ नतो विक्षोभ्यत–क
६३४ चाव्ययं सदा परिपूर्णत्वात्–इ
६३५ तद्विधवद्ववेत्तदा प...च्छेद्यमप्युपलभ्यते–क

६३६ ननु समानजातीयेन च तत्पदमिति–क

६३७ सर्वा एवाध्वनस्तत्र प्रविशन्तीति तत्रेयमाशङ्का किं सर्वेषामध्व अथे... व्यवस्थितं–क

६३८ सर्वाध्वोपरि संस्थितम् षट्प्रकारस्याध्वन उपरि अधिष्ठातृत्वेन संस्थितम्–इ । सर्वाध्वापरिसंस्थितम् सर्वस्यास्याध्वन अधिष्ठातृत्वेन संस्थितम्–क

६३९ सदाशिव...पकेत्येतद्वातीत्याह–क

६४० बीजपङ्कजमध्यस्थः समस्ताध्वमुखप्रभः–मु । बीजपञ्चकमध्यस्थः समस्ताध्वमुखः प्रभुः–ख । बीजपङ्कजमध्यस्थः समस्ताध्वमुखप्रभुः–ग । बीजपङ्कजमध्यस्थसमस्ताध्वमुखप्रभुः–घ

६४१ पदाध्वन्योंकारं ततो न द्वतिरिच्यत–इ । पदाध्वन्योंकारं ततो न व्तितिरिच्यत–क

६४२ वियुज्यत तद्व्यतिरिक्त इति–इ, क

६४३ यस्मात्तत्रोप्योंकारोऽस्ति–इ

६४४ अक्षरश्चोंकारश्चेति तत्राप्युपनयनक्रमेणा°–इ । अक्षरश्चो...रंचेत् तत्राप्यपनयक्रमेणा°–क

६४५ बीजपङ्कजमयासनम् वर्णाध्वनोऽप्यतीत इति यावत् समस्ताध्वमुखप्रभुः । येष्वपि–इ

६४६ कलाभुवनवर्णाध्वस्यासौ–क

६४७ शिवभट्टारकश्चोद्धृत्य–इ, क

६४८ पदाध्वावत् कलाद्यध्वानं–इ

६४९ सदाशिवतत्त्वमित्यादि–क

६५० प्रभृतित अत्रापि समाप्ते सूत्राणां–इ । प्रभृति अत्रापि समाप्तेः सूत्राणां–क

६५१ मन्द...दबृन्द°–क

६५२ वृत्तिः ज्योत्स्ना–क

६५३ महिम्नकः–इ । महिम्नः–क

६५४ चातुर्थस्य सद्योज्योति°–क

VIMARŚA

(Notes to the Translation)

1. Nidhana and Nidhaneśa are synonymous. Rāmakaṇṭha explains this name of Śiva by saying that this god is the one who destroys the cause and effect of *saṃsāra* of the Soul and makes him released (see *Vyomavyāpistava*, IFI, T. 434, p.30). The supreme Śiva is the author of this tantra. Two Rudras, Nidhaneśa and Padmasaṃbhava, are the first recipients of it. Nidhaneśa is the guru of Svayaṃbhū. Svayaṃbhū is the first enunciator (*pravaktṛ*) and his disciples are the Vālakhilyas. In the present stanza Svayaṃbhū is the subject of the verb '***pravakṣyāmi***'. The Vālakhilyas are the subject of '***śṛṇudhvam***'. The singular reading of घ is not acceptable, as the disciples of Svayaṃbhū are numerous.

2. The group of inflected words "jñānaṃ dīkṣāṃ ca" has two possible meanings : the coordination of two terms which are in mutual relationship (*itaretarayoga*) and therefore of equal importance, or the coordination of a main term and its subordinate (*anvācaya*). But the *dvandva* compound of two terms with dual case-ending can be formed only when there is the sense of mutual relationship (see *Kāśikā* under 2.1.29). In such a *dvandva* compound all the terms are told to be principal (*pradhāna*) (see *Mahābhāṣya* under 2.1.6, Kielhorn I 379). Therefore the use of a *dvandva* compound suggests that both terms, knowledge and *dīkṣā*, have equal importance.

3. This is the guru; see *Mṛgendra, kriyā*, p.218.

4. We will see below that stanza 2 is quoted by Svayaṃbhū as a saying of his guru, Nidhaneśa. Normally one expects the formulation of the purpose in the announcement of the subject itself, so that the interest of the disciples will be immediately aroused, and it is done by the author himself. But here the mention of the purpose is done by a first author, Nidhaneśa, the announcement is done by a second one, Svayaṃbhū, disciple of the first. From this it is concluded that the work is shared between two authors. The commentator says precisely what is the contribution of the second one, Svayaṃbhū.

5. The *arthavāda* is a formula which shows the utility of a prescribed rite already described, by praising it, or the utility of a prohibition by censuring its object.

6. They are mythical beings, designated as *ṛṣis*, having the size of the thumb, shining like the sun and numbering 60,000. According to *Taittirīyāraṇyaka* (I. 23. 3) they were born from the hair of Prajāpati who was performing penance for the creation of people. According to *Viṣṇupurāṇa* they were brahmacārins born from the Prajāpati Kratu and his wife Santati. See also *Mahābhārata, ādi*; *Padmapurāṇa, sṛṣṭikhaṇḍa ad* 47.

7. Siva-ness has already been told (under I.1) to be the capacity to know everything simultaneously and to do every act simultaneously. This is the nature of the soul. This nature is obstructed by an outward factor, called *mala*, litt. 'stain'. Obstruction here means preventing manifestation; it is not annihilation.

8. *Bhoga* is a generic term for knowledge and action of a limited range. The natural innate universal knowledge and action have their full manifestation prevented by *mala*. These powers are restored in a small limited range by another factor which is a material product of a universal material cause called *māyā*. *Māyā* does not restore the full innate powers, but manifest them only partially. Therefore it is also a bond for the soul.

9. The products of the material cause (*māyā*) are classified in 26 entities (*tattvas*), starting from the lowest gross elements and going upto subtle constituents of the psychism, *kalā* being at the top of the scale. *Kalā* is that which achieves the manifestation of the power of action in a limited range.

10. A *karman* is a chain of acts, a performed visible action, an invisible (*adṛṣṭa*) presence in the psychism of the subject and a performed later visible consequence occurring in the same birth or in a later one. The visible performance is the experience given as a consequence of a previous performance and as the manifestation of the invisible component. The experience or new manifestation itself creates a further consequence. See Sadyojyoti under II. 20. *Dharma* is the natural good order of things. A *karman* is called *dharma* if it is in conformity with the good order, *adharma* if it does not conform to it.

11. Manifestation (*vyakti*) is the coming to light of something which is already existing but is non-visible, prevented to act. It is opposed to birth (*utpatti*) which is the production of something which was not yet existing. Siva-ness is the already existing, eternal nature of the soul, but does not come to light, because it is obstructed by the treble bond.

12. i.e. for everybody, for the preceptor and for the disciple who aims at liberation. These upholders of liberation may be Vedāntins who give prime importance to knowledge in the pursuit of liberation.

13. Both ms. sources read "ca heyādy-". We expect the formulation "upādeyādi- (that which is to be accepted, etc.)" as generally the prescriptions are mentioned in the first rank. Maybe here is suggested the idea that one should at least avoid that which is to be avoided, even if he does not perform prescribed rites. Or we may propose an emendation and read तथपि चाहेयाद्यनुष्ठानम्.

14. We understand *-yuktam* as used for *-yuktatvam*, since this word refers here to a *lakṣaṇa*, i. e. a characteristic property which defines the bound soul deserving grace.

15. *Akala* is a *bahuvrīhi* compound which means a soul 'who has no *kalā*'. *Kalā* is the first evolute of *māyā*. In this designation it represents the whole domain of *māyā*, i. e. the whole scale of its products. An *akala* soul is therefore a soul which is freed from the bond of *māyā*.

16. See stanza 5 and its commentary.

17. These two categories of souls are two varieties of *akala* souls. Their names *Vijñānākala* and *Pralayākala* are *tatpuruṣa* compounds : "vijñānena akalaḥ (freed from *kalā* through knowledge)", "pralaye akalaḥ (freed from *kalā* during *pralaya*)". But in spite of this obvious sense a very common spelling found in manuscripts is Vijñānakala and Pralayakala, which is not correct.

18. This "etc." may refer to *bindu* which is another material cause said to be pure, situated above *māyā* and which gives bodies to Mantras and Vidyeśvaras. These souls may be said to stand in the realm of *māyā* as in their actions of creation, grace, etc. they are in contact with the products of *māyā*. The grace to be bestowed upon them is to liberate them from their charge of creation, etc. and it will give them a final and total liberation.

19. The present stanza gives *jñāna* as the means of manifesting śiva-ness and of removing the bonds, i. e. grace. A *lakṣaṇa* is a characteristic property which is to be present in all the objects of the class to be defined by it. *Jñāna* does not appear in all the means of grace. It is told to be *avyāpaka*,'not covering all the objects to be defined'.

20. For instance when Śiva gives his grace to a devotee, out of satisfaction for his devotion.

21. This desire of grace produces the grant of liberation and the destruction of the bonds. It can therefore be called *dīkṣā* according to a current etymology of the word, on which see *Introduction* p. XXIII.

22. This interpretation of the word *vaktra* is based upon an etymological analysis of the word from the root *añj*- 'to manifest' with the proverb *vi* and from the root *trai*- 'to protect'.

23. i. e. Śiva's *śakti* and guru's speech.

24. The *vaktra* which is knowledge or Śiva's *śakti* can be told to be *sita*,'pure'; the *vaktra* which is guru's mouth can be told to be *vikasita*, 'full-blown, manifested outwardly'. The lotus (*Nelumbo nucifera*) is also *sita*,'white' and *vikasita*,'full-blown'.

25. The compound is a *pañcamītatpuruṣa* and *-udbhava* is an adjective explained by *pravṛtta* because of the verb "pravartate" in stanza 2.

26. i. e. the realm of *bindu*, the pure material cause which produces a superior set of pure entities.

27. i. e. the realm of *māyā*, the impure material cause which produces the inferior components of the world.

28. *Naiṣṭhika* is a derivative from *niṣṭhā* signifying : निष्ठा विद्यतेऽस्य 'having niṣṭhā'. *Niṣṭhā* means *niṣpatti*, 'accomplishment'. The liberation thus called has a total accomplishment at once, without preliminary stages. See also *Mṛgendra, Vidyā* VIII.2sq.

29. *Bhautika* is a derivative from *bhūti*,'riches'. This liberation takes place after some period of enjoyment of particular riches. See *ibidem.*

30. i. e. having no trace of *mala*, and keeping some trace of *mala.*

31. *Mātṛkā* is the designation of the group of the written letters.

32. See *sṛṣṭipaṭala* 5.

33. i. e. the knowledge which proceeds from Śiva and which gives the liberation mentioned in stanza 2.

34. It is implied here that the variety of knowledge consisting in *vedas*, etc. is due to Śiva's impulse also, even if there is an intermediary bound soul. Therefore the position of *vedas* can be told to be alluded to in the present text.

35. The expressions *paśudṛṅmukta* and *śaivamukta* seem to refer to the two stages of liberation. In the first lower stage the liberated soul, such as Vidyeśvaras, Mantras, etc. has a function in the world. This function puts a limit to its capacity of knowledge and action. In the second higher stage that capacity is total. In the first stage the liberated soul has its knowledge (*dṛś*) limited like that of the bound souls. In the second stage the liberated soul is like Śiva. As will be shown below, the first is the soul called *avimala*. It can be confused on two sides, with the bound one, because it has the bond of its limited knowledge, and with the liberated one, because it is liberated.

36. Its form of action will be considered in the commentary on the term "akriyaḥ" below.

37. We have to distinguish between on one side the consciousness which is universal and spontaneous, achieved without any means of realisation, and on the other side the knowledge of particular objects which is the application of consciousness to a limited sphere with the help of instruments such as *vidyā*, the *indriyas*, and other evolutes of *māyā*. The present *kevala* soul has no connection with *kalā* and the products of *māyā*. Therefore it does not have the type of knowledge which is obtained with instruments. And its full consciousness is obscured by *mala*.

38. For the *sakala* soul the instruments of action are the *kalā*, body and other products of *māyā*. The *kevala* soul has no connection with *kalā*, etc. Therefore it does not have any action of this type which is achieved through means belonging to the sphere of *māyā*. It

does not have any action of the type which is achieved without such instrument, as its power of action is obscured by *mala*.

39. *Upapadasamāsa* of *-bhāj-* derived from the root *bhaj* with the suffix *kvip* (zero suffix) expressing the agent, and a complementary term *vyāghāta-* which is the object.

40. There is an infinite number of bound souls (*paśu*). Therefore there is a universal property (*jāti*) common to them, the *paśutva*. The *kevala* soul is one type of soul. When it is called *paśu* it is meant that it belongs to the genus defined by that common property of *paśutva*.

41. This explanation is based on the etymological analysis of the word *paśu* as derived from the root *paśa*,'to bind' (*curādi* class) with the suffix *ku* expressing the object of the action meant by the root.

42. These two stanzas are a kind of reminder that the development on the soul is the saying of Nidhaneśa.

43. In st. 6 the soul in the *kevala* state has been described. This state is characterised by the absence of connection with *māyā* and its products. It is the state of the soul after *pralaya*, before a new creation, for example.

44. i. e. the bound soul mentioned in st. 5 as *baddha* and *sakala*. The commentator insists on the fact that here a new type of soul is being dealt with.

45. The suffix *tṛc* expresses the agent able to perform an action , according to Pāṇini "arhe kṛtyatṛcaś ca" 3. 3. 169.

46. This stanza forms one sentence with the next one (11) where the words "pumān bhuṅkte (the soul experiences)" are supplied.

47. One performs an action with regard to an object, only after the object is known.

48. This analysis of the compound shows it is interpreted as a *karmadhāraya* of *māyādika* and of *avaniparyantatattvabhūtātmavartman*. It follows that the term *māyādika* qualifies *vartman* and we can take *avaniparyanta* as qualifying *tattva*. Thus the author eliminates an interpretation in which *māyādika* and *avaniparyanta* qualify the term *tattva* or the term *vartman*; in the first case the meaning will be : on the path of *tattvas* from *māyā* upto the earth; in the second case it will be : on the path beginning with *māyā*, ending with the earth. The second meaning is obtained from the reading *māyādyavaniparyante* of three manuscripts. Sadyojyoti refuses this interpretation. It led to count three paths : the *tattvas* from *māyā* to earth, the material bodies (*bhūtas*), the subtle bodies (*ātmans*). By dissociating the term *māyādika* from the term *tattva*, Sadyojyoti is able to interpret *tattva* as referring to the *bhuvanas* and not to the *tattvas*, *māyā* upto earth. As a matter of fact *avani* is a *bhuvana*, as well as a *tattva*, whereas *māyā* is only a *tattva*, not a *bhuvana*.

Therefore *māyādyavaniparyanta* qualifying *tattva* can designate only the scale of *tattvas*, but *avaniparyantatattva* can be interpreted both ways. The *bhuvanas* are made of *tattvas*. But the bound soul is directly connected with the *bhuvanas*, the material and subtle bodies. It is bound to the *tattvas* indirectly, as the *tattvas* are the material principles which the worlds and bodies are made of. Thus together with the mention of the bodies one expects a mention of the worlds where these bodies reside. It is indeed interesting to read in this compound a mention of the worlds. Moreover by analysing the compound thus Sadyojyoti can construe the qualification *māyādi* with the three terms, worlds, material and subtle bodies. The worlds, the material bodies and the subtle bodies here mentioned are those which are found in the scales below *māyā*.

49. These *bhāvas* and *pratyayas* of *buddhi* are the components of the transmigrating subtle body (*liṅgaśarīra*). There is here a metonymic use of the word *ātman*,'soul', use of the name of the helped entity to refer to the helping entities.

50. The manuscript अ has a gap in this particular sentence. The manuscript क reads "na tasyādhipatitvaṃ karotīti". We reconstruct here a reading without the negative particle.

51. In Sāṃkhya terminology *viparyaya* refers to one of the products of the *buddhi* *(pratyayasarga)*. It has five varieties called *tamas, moha, mahāmoha, tāmisra, andhatāmisra*, corresponding to the five *kleśas* of yoga terminology, *avidyā, rāga, dveṣa, asmitā, abhiniveśa*. See *Sāṃkhyakārikā* 47 and *Tattvakaumudī* p. 416sq.

52. See below under II. 8. This concept of infinite currents of *māyā* seems to be intended to describe its omnipresence and pervasiveness. The matrix of all material products undergoes transformation in multifarious products scattered in an infinity of directions. That is illustrated by the image of diverging currents. These currents are described in IV. 37.

53. *Paśu* is formed with the suffix *u* after the root "paśa bandhane" (*curādi* 1720).

54. The liberation according to Śaivasiddhānta is the teaching of the omniscient Śiva himself. Other theories of liberation are conceptions of bound souls, for instance men, who have a limited knowledge.

55. The reading in इ means : since they are not omniscient and are full of compassion, it is exact that they speak [some] untruths, but, because it is not mentioned by them, the impurity does not exist.

56. If there is experience for a pure soul, as Śiva is a pure soul he will have experiences. But Śiva has no experience. He has only consciousness. And experience is different from consciousness. It is a transformation of *buddhi* which is *acit*, whereas consciousness is *cit*.

57. See p. 24, n. 1.

58. The soul may be non-conscious of its connection with *māyā*. That does not stop its connection. In the same way one who sleeps is not conscious of his breathing. That does not mean he is breathing no more.

59. But not to the totality of the objects of knowledge. That may be a Buddhist view of liberation. For Bauddhas who deny the existence of objects, the omniscience of Buddha is the totality of the process of knowledge of emptyness (*śūnya*).

60. "Yasya māyātmakā vikārā vidyante sa baddhaḥ".

61. "Vidyate cāsmākam aśuddhiḥ".

62. "Vidyamānā vā māyātmakā vikārā yasyārthasādhanāya pravartante sa baddhaḥ".

63. The root is "mā māne" of *adādi* class. It is *akarmaka*. It means 'to be measured in something'. For example *Māgha* I. 23 "tanau mamus tatra na kaiṭabhadviṣaḥ ... mudaḥ (in that body of Viṣṇu joy was not contained)". The suffix *ya* with the feminine suffix *ṭāp* is prescribed after this root by the *uṇādisūtra* 548 "māchāsasibhyo yaḥ". The present etymology accepts the meaning of location (*adhikaraṇa*) for the suffix *ya*. Thus etymologically the word *māyā* is taken to mean 'that in which [something] is contained'. *Māyā* appears thus conceived as the container of all matter. This is its situation at the time of dissolution; because at that time all its products, i. e. those of which it is the material cause, are re-absorbed into it.

64. i.e. those which are taught by ordinary men of other schools, whereas in Śaivasiddhānta the teaching is done by Śiva himself.

65. See under I. 20.

66. According to Pāṇini "sarūpāṇām ekaśeṣaḥ" I. 2. 57.

67. The *avyakta* is not accessible to the senses, etc. It is inferred from the *guṇas*, the effects of which are directly knowable.

68. See IV.37.

69. The three terms are grouped in a *dvandva* compound. The mutual relation (*itaretarayoga*) expressed by the compounding may be a delimitative property qualifying them. Or they are all named with words derived from the root *kal* and this etymology shows that they have the same delimitative property of being 'impellers'.

70. This is here the mere fact to be expressed in a *dvandva* compound in singular. In this case the compounding expresses the idea of 'group' (*samāhāra*), which qualifies the three terms.

71. See *Sāṃkhyakārikā* 46.

72. i. e. the power of the soul and Śiva. Under both forms it gives liberation.

73. This word looks like a *pratīka* of the text. It is not found in the present stanza, but comes in stanza 24 where it qualifies the term *bandha-*. It is explained here because it expresses a meaning similar to the present expression "sukaivalyanirodhikā".

74. The two *karmans* are the *dharma* and the *adharma*. The question asked by the commentator aims at introducing one part of the commented stanza. And the answer seems to be a quotation from it, even though there is no *iti* at the end. "Dvikarmapratirodhataḥ" is a correct final *pāda* of an *anuṣṭubh*. And it may be taken as a good reading for the present stanza. This reading comprising only one compound word must be the text known to Sadyojyoti. But it appears only as a *pratīka* in the ms. of the commentary. It appears in none of the manuscripts of the text, even in इ. In three mss. the compound is split into "dvikarmataḥ pratirodhataḥ" which is acceptable for the meaning, but not for the metre.

75. It seems there are two explanations of this word. In the first one, we have *-anukārin-* in causative meaning 'one who impels to act after...', then a compound of this word with the word *kṛtya*,'one who impels to perform an action after...', then a derivative with the suffix *tā*, *kṛtyānukāritā*, 'the quality of one who impels...', finally a compound of this derivative with *pati* : *patyuḥ kṛtyānukāritā*,'Lord's quality to impel...'. The commentator supplies what is expected as a complement of the word *anu-* 'after...', by saying "dṛṣṭavatīkṛtya" which is a derivative with *cvi* after *dṛṣṭavat* in composition with *kṛtya*, literally 'after having made [the souls] to have seen'. Here vision must be knowledge. God gives first the knowledge, then the function to souls like Anantesá, etc.

76. In the second interpretation, a derivative is formed with the suffix *tā* appearing after the compound *patikṛtyānukārin-* which itself is analysed in *anukārin*,'those who act after...' and *patikṛtya*,'the action of the Lord'; this is an *upapadasamāsa* in which the suffix *ṇini* has appeared after *anu-kṛ*, *patikṛtya* being the *upapada*, object of *anu-kṛ*.

77. The ms. इ has a *lectio difficilior* : न तिरोभाविकापि शक्तिः पर्यते नियुज्यते. There is a *daṇḍa* indicating that नि is deleted. Taking पर्यते as a mistake for पर्यन्ते, the meaning could be : "[one could object that] the *śakti* which finally is also obscuring [the soul] is not proper".

78. The meaning of the verbal root is the idea of activity in general (*kriyā* or *vyāpāra*) or the idea to be in the course of producing something (*bhāva*) according to grammarians (see *Le Mahābhāṣya de Patañjali*, vol. V, *introduction*). This may be told to be the unlimited *śakti* of Śiva. But it is limited in the bound souls and then is characterised by a special form. Naiyāyikas enumerate five main characteristics according to which the diverse particular actions can be classified. See *Tarkasaṃgraha* : "उत्क्षेपणापक्षेपणाकुञ्चनप्रसारणगमनानि पंच कर्माणि".

79. The *sūtra* I. 16 shows that Śiva's *śakti* of grace derives from God's desire. It does not imply the total difference, as it is implied here by the idea that the establishment in many divisions depends upon the desire of the god.

80. See comm. under II. 26. It will be also shown below that they are the pure and impure *māyā*.

81. The idea seems to be that *śakti* is above the *bhava* and *udbhava*. The compound *ādibhava* must be a technical designation of what is ahead of *bhava*. We cannot take it as a *bahuvrīhi* qualifying the *pada*. It can be taken only as a *ṣaṣṭhītatpuruṣa* : "bhavasya ādiḥ (the beginning of *bhava*, i. e. that which is ahead of it)" with irregular order of the words in the compound. Or it has to be taken as an *upapadasamāsa* formed of a derivative *-bhava* 'who is' and an *upapada* in the locative case meaning *ādau*, 'one who is in the beginning, i. e. ahead'. The complement "bhavodbhavapadayoḥ (of the domains of *bhava* and *udbhava*)" would be implicit. The gloss "ādau bhavati", maybe, indicates that Sadyojyoti had this analysis of the compound in mind.

82. This is an etymological explanation of the word *udbhava*. This analysis indicates that it is taken as an *upapadasamāsa* where *ud* expresses the meaning of *ūrdhvam* (cf. *puraḥsara*). Thus *udbhava* is not used here as a technical name of the pure *māyā*. It is a common word signifying 'that which is above, which dominates'. And thus it can be told to refer to what is above the pure *māyā*.

83. The compound "prabhuśakteḥ" can be understood as a *ṣaṣṭhītatpuruṣa* "prabhoḥ śaktiḥ (the *śakti* of the Lord)" or as a *karmadhāraya* "prabhvī śaktiḥ (the *śakti* who is a ruling resident)". Sadyojyoti considers that both meanings are expressed here.

84. The reading of क has a similar meaning : "there is no reaching of one by the other, for the soul and the Lord, because they are ubiquitous".

85. There are different categories of entities which bind the soul and which are eliminated by the rite of *dīkṣā*, for instance the six *adhvans*, *kalā*, *tattva*, *bhuvana*, *varṇa*, *pada*, *mantra* and also the *bījas* of *praṇava*, the ten *nāḍī*, the ten *prāṇas*, the ten *indriyas*, etc.

86. i. e. the common and the non-common *māyā*; see comm. ad st. 13.

87. We read "virudhyate" instead of "vikalpyate", according to the reading found in the same sentence repeated in the introduction to st. 16.

88. i. e. if the idea of walk is not accepted, if the idea of a sequential relation with things is not adopted, if only the idea of ubiquitousness and plenary permanent relation is considered.

89. See under st. 7.

90. i. e. the undifferentiated consciousness of Siva, which is its *śakti* and includes the desire to give grace to the souls.

91. The reading of क "śuciṃ vikṛtam iva kurvanti" means : 'which make the pure [soul] as if altered'.

92. Their similarity is the fact that each one is proved by the other. The *āgama* is proved to be authoritative scripture by the fact its author is Śiva. Śiva is proved to be an author of the *āgama* by the *āgama* only. They are of the same category as things to be proved by the other. Their mutual support is thus a logical defect.

93. In the *dīkṣā* the disciple is represented by a string on which an entire *adhvan* is placed, starting from the top. In the case of the *padādhvan* or path of the words of the *vyomavyāpimantra* the top is *oṃ* which does not differ from Śiva. This operation which creates a relation between the disciple and the *adhvan* is called *yoga*, 'junction'. It is a preliminary to a disjunction (*viyoga*) which represents the purification or salvation.

94. In the rite of *dīkṣā* the junction is followed by the purificatory disjunction operated by cutting the string and burning its pieces progressively. The disjunction is done starting from the bottom of the scale, in the reverse order. It is not done for the top entity which is *oṃ* to which Śiva is identified.

श्लोकार्धानुक्रमणिका

अचेतनो विभुर्नित्यो १.६
अत्यन्तमलिनस्यास्य १.९
अथ चेद्युक्तिमान्भोगः २.५
अथ देवादिदेवस्य ३.१
अथात्मबन्धसंतान° ४.१
अथात्ममलमाया° १.२
अथात्माविमलो बद्धः १.५
अथानादिमलः पुंसां २.१
अध्वा यातव्यमार्गोऽत्र ३.७
अनन्तेशादिविद्येशा ३.३
अनादिः पौरुषी कारा २.२२
अनाद्यशुद्धिशून्यत्वात् १.१९
अनेन क्रमयोगेन परां १.१९
अनौपम्यमसादृश्याद् ४.४
अन्तरङ्गतरा शोध्या ३.१३
अप्रमेयमनन्तत्वाद् ४.४
अप्रमेयमनिर्देश्यम् ४.३
अव्ययं परिपूर्णत्वात् ४.६
असद्भावे तयोः पुंसां २.१५
असंस्था मुक्तिपर्यन्ता २.२१
आभोगस्थायि तद्विद्यात् २.१७
इत्थमात्मा समाख्यातः १.२०
उन्नत्यवनती २.२०
एकानेकविभागेन ३.२
एतच्चोक्तं मया सर्वं २.२३
एवमध्वा शिवस्योक्त ३.१४
एवं संप्रश्नितेऽर्थे ३.९
एवमेतत्सुरेशानः १.४
एवं मायाञ्जनस्थो १.१४
ओंकारात्मतया भाति ४.७
कर्मणोर्विलयोत्पत्ती २.२०
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